

Calvinist Contact

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Justice group issues report card on Socred government

BURNABY, B.C. (CPJ-BC) — In a recently published report card, British Columbia's Socred government earns its highest marks on its education policies and its lowest marks on its environment policies. The overall grade of the government's first two years in office is a C-.

The report card was researched by Citizens for Public Justice (CPJ), an organization that seeks to express God's love and healing in Canada's public affairs. The report card covers the areas of social policy, education, environment, native affairs, women and family issues, economic, health, and labour policies. Each policy area was researched by experts in their field.

Each area is evaluated on six criteria: human dignity, mutual responsibility, social equity, economic justice, stewardship and pluralism. These criteria are based on a Christian understanding of justice.

"Governments too often see their task as ... the growth of the gross national product," says Craig Vance, research director of CPJ. "What we are saying is that the government also has the task of promoting justice for all elements of society. This is all too often forgotten."

So how does the B.C. government measure up?

The economic sector received a B-
Health: C

Environment: D-

Labour: C-

Education: B+

Native Affairs: D-

Women's Issues: C and

Social Policy: D+

"Human dignity does not seem to be a prime factor in social services under this administration," says Vance.

The report similarly chastises the government in the area of the environment: "... Nowhere is the government's record more blemished than in the area of the environment ... [The government's forest policy] exemplifies ... short-sighted mismanagement of the largest single industry in the province."

In its policies on Native affairs the report states, "It is not good stewardship to give people their land back after you have cut the trees down!" The government's absolute refusal to negotiate with B.C.'s "First Nations" on land claims not only shows disdain for their rights and hopes, but stands in the way of constructive relations between Natives and whites.

See EDUCATION — p. 2.

Thinkbit

In politics, the loser is the one who lets himself be swayed by the other's arguments and who judges his own actions through his adversary's eyes.

From: Karel Kosik

Edmonton Recycling Society provides valuable service

EDMONTON (MCC) — From its start last year on Nov. 1 until the middle of last month, the Edmonton Recycling Society (ERS) has recycled 1,741 tons of paper, 445 tons of metal and 237 tons of glass.

Fifty people are employed by ERS, 47 of whom were without permanent work prior to being hired, while 25 mentally handicapped people are receiving job training. This non-profit venture is supported by MCC, Citizens for Public Justice (CPJ), and local churches. Its twin goals are to create employment and conserve creation.



Photo: courtesy MCC
Congratulations are given all around at the official opening of the Edmonton Recycling Society on April 19. Shaking hands are (l-r): ERS Executive Director Cornelius Guenter, Alberta Minister of the Environment Ralph Klein, Mayor of Edmonton Terry Cavanaugh and Mennonite Central Committee Director of Employment Concerns Dave Hubert.

Canadian churches help the oppressed in Uruguay

Robert VanderVennen

TORONTO — Canadian Christians helped to assure honest voting in Uruguay's human rights plebiscite on April 16. The vote was a referendum to repeal a law freeing from prosecution army and police officers who took part in brutal torture and other serious violations of human rights during Uruguay's dictatorial military rule during 1973-1985.

George Cram and Dan Heap reported the same day they returned to Toronto that the voting had indeed been honest, even though the efforts to repeal the law failed by 57 per cent to 42 per cent. Cram represented the Inter-Church Committee on Human Rights in Latin America (ICCHRLA), which is comprised of 17 Canadian churches and religious organizations, including the Christian Reformed Church. Cram, a former chairperson of ICCHRLA and an official of the Anglican church, was a member of a fact-finding mission to Uruguay in 1976, which reported at that time that Uruguay was "one gigantic prison." Heap is the Member of Parliament from Trinity-Spadina, a downtown Toronto riding.

The Canadian church group was asked to monitor the elections because of vast irregularities in the action of the Electoral College to certify that the required 25 per cent of the country's voters wanted the referendum. The College took a full year and tried by devious means to disallow large numbers of signatures. The request for Canadian Christian help came from the Uruguayan Mothers and Relatives of the Detained/Disappeared, and SERPAJ-Uruguay (Service for Justice



Photo: Robert VanderVennen
George Cram reports on how Canadian Christians helped in Uruguay.

and Peace).

During military rule Uruguay had the highest per capita number of political prisoners of any country. An estimated one in 65 citizens were tortured, and many disappeared and were never heard from again.

An exercise in democracy

Although the voting confirmed that the guilty will not be brought to trial, the referendum itself was an exercise in democracy in a country where democracy today is very fragile, in spite of a long national history of elected government. The very fact that the referendum could happen is remarkable. The campaigning was non-partisan, with the political parties working together and coming to a new appreciation of each other that will have a long effect.

Many people who voted against repeal of the law simply did not want to reopen the agony of the past. Others were afraid that the army would again take over the country, which it could easily do. Most of the rural people, with whom communication by mass media is difficult, voted against repeal of the law, while most people in the large capital city of Montevideo voted for repeal. Over 90 per cent of the populace voted, since voting is required by law.

ICCHRLA is happy it has been able to offer this diaconal ministry to oppressed people in our hemisphere. Uruguay continues to face severe problems which threaten the security of its people, foremost among them being economic problems, with the military casting a dark shadow over the seat of government.

In this issue:

Native Canadians strive for self-sufficiency, but it's a long road. p. 10
Berta Hosmar describes a parental ordeal. p. 11
Alice MacVicar recalls "Lilac Memories" p. 12

Happy Mother's Day

Education policies commended

... continued from page 1.

The report commends some of the government's policies, specifically those of education: "Perhaps in no other area have they shown so strong a commitment to democratic process, consultation and the willingness to put substantial funds behind a new initiative."

The report also says that criticism of the government's *Initiatives for Strengthening the Family* is not completely justified. The initiative is a step

in the right direction.

"'Pro-choice' and 'Pro-life' alike should applaud actions that encourage women to choose life," says the report.

"The only just criticism of the policy is that it does not go far enough in dealing with the legitimate needs of single parents," said Vance.

Copies of the report card are available from the CPJ-BC office. For further information contact Craig Vance at (604) 434-6552 or 683-1962.

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BETWEEN THE LINES

Socio-political comment by Syd Hielema, Clarence Joldersma, Jake Kuiken.



What's happening to our social safety net?

On Dec. 19, 1988, yet another government-sponsored study, the 10th in the last 20 years, was published on the need for more direct federal involvement in child care. This most recent report is entitled, *Child Care: A Better Alternative*. The study was published by the National Council on Welfare, a government-appointed advisory committee to the then minister of national health and welfare, the Honourable Jake Epp. Like most groups, even the government's own appointees criticized the proposed legislation after it failed to pass through the Senate just prior to the election.

The major reason for the dismal support for the government's proposal is the fact that its objective was never to deal seriously with the growing national crisis in child care. For many of this country's leading child care advocates, this latest report simply added to their cynicism. And, even though in moments of frustration and despair they attribute its real cause to a vision akin to the dystopia of Margaret Atwoods', *The Handmaid's Tale*, the more likely cause lies in the politicians' pre-occupation with our national charge account.

Often successfully blamed on socialists, but in reality created entirely by successive conservative governments, albeit of different political stripes, the national debt is largely the result of their success at lulling us into believing that there really is a "free lunch" for everyone. Anyone in doubt should look at the most recent throne speech by Alberta's Conservatives or, simply remember Mulroney's oft repeated claim that the Liberals left the cupboards bare. In point of fact, according to a recent *Calgary Herald* report, Michael Wilson has managed to increase the debt "... more than any other finance minister in Canadian history!"

Although never specifically stated and consistently denied by the federal government, it is in the context of the federal debt that the real intent of the Canada Child Care Act becomes apparent. It's hard to avoid the conclusion that this was just another attempt to begin a reduction in spending on social programs. The federal government decided to use the opportunity provided by the urgent need for child care, to introduce new and restrictive legislation. One of the reasons why provincial governments have been somewhat

less than enthusiastic in their endorsement of the proposed legislation, is that they get very nervous whenever the federal government tightens the purse strings; generally it means that the pressure will be on them to loosen theirs!

So why is this important?

We have just seen social programs on the list of budget cuts. They have been placed under the language of targeting, re-alignment of services, improved incentives, helping the truly needy, restructuring, community enterprise, setting priorities and a whole series of other euphemisms whose inevitable intent is to undermine the Canadian social safety net. The major lobby for these changes has come from such groups as the C.D. Howe Institute and the Business Council on National Issues whose self-interest is served by reducing social benefits to all but the very poor, while they continue to enjoy the benefits of tax deferrals, tax incentives and tax free lunches.

In writing about the comparable American experience with the welfare state in, *The Decline of the American Economy*, B. Bellon and J. Niosi note that Johnson's "Great Society" became Reagan's "Rich Society." Redistribution of income is continuing; now, however, income is moving from the poor to the rich in both the U.S., Canada and other countries who have adopted the new economics.

Nurturing children is a family responsibility. However, a wide-range of economic policies developed through the vagaries of the market place make it increasingly difficult for large numbers of families to exercise this responsibility without an adequate system of social supports. In fact, it is irresponsible to promote the development of policies which increasingly make it necessary for the adult members of the family to work outside of the home and at the same time not make adequate provision for the care of children. Further, to reduce the relatively meagre amount of funding now available for the working poor as a means of cutting the deficit, is simply insult added to injury.

Jake Kuiken is a social worker who lives in Calgary, Alta.

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Pressreview

Carl D. Tuyl



The budget registered maximum shocks on the Richter scale from Bona Vista to Vancouver Island. It was a true Wilson wallop. Journalists went into a frenzy, first with the heady spy novel stuff of the budget leak, and then with their doomsday analysis. John Turner, who, as rumour had it, was about to retire, responded to the call of duty and headed his Liberal troops into the anti-budget battle like a general leading an attack. Sheila Copps could be heard across the country, and the Liberal caucus came alive with righteous indignation. Broadbent, although seemingly quite worked up, lacked a bit of the old socialistic fire like an actor who has trouble getting up for the 75th performance of the same play.

I have done a sort of abbreviated economic analysis: since my last visit to Fenelon Falls three weeks ago, the price of gasoline went up here by eight cents per litre.

The ministry of defence was the main victim of Wilson's whittling, although foodbanks will not have to prepare for a great increase in the number of unemployed generals. Indian Affairs was probably the only winner; it received a budget increase of \$343 million. Enough about the budget already.

The political situation in Quebec is beginning to require expert exegesis. The provincial Liberal party is not really Liberal as has become apparent from the chummy relationship between its leader and Monsieur. The NDP has seceded from the National party, and offers a political refuge to disgruntled and concerned PQers. *La loi 178* is not doing the real estate prices in Montreal much good; a lot of Anglophones are looking for linguistically friendlier territories. The distinct society formula required a lot of protocol manoeuvring in connection with the Francophone games which will be held this summer in Morocco. There will be three distinct components in our athletic delegation: Canada, Canada-Quebec, and Canada-New Brunswick. Are we distinct or are we not?

And here is another interesting Quebec item. New York Governor Mario Cuomo (the Democrat with the golden tongue) and Premier Bourassa have just signed a deal under which New York will buy 1,000 megawatts of

power worth \$17 billion from Hydro Quebec. After this deal was made, it was announced that the Long Island Lighting Co. will dismantle its nuclear power plant.

There is good news from Canada Post. An independent performance study based on the first three months of 1989 suggests that 94 per cent of letters mailed to an address in the same city are delivered within two days. For almost all other mail the average time of delivery was three days. Now if they could make peace with the unions we could be well on the way to postal normalcy. Perhaps Canada Post President Donald Lander should take a course in conflict management.

And for people interested in the more mundane affairs of life we may announce that the Canadian dollar survived the budget quite well, thank you. It even gained a little bit on the European money markets.

What the budget did not do was improve Ottawa's relationship with some of the other provinces. It is even rumoured that the Liberal premier of PEI will call for an election in order to cash in on the anti-Tory storm on the island. No fixed link with the mainland will make up for the loss of 1,200 jobs as the result of the phasing out of P.E.I.'s armed forces base. In Manitoba, where another base is to be closed, people have not grown any fonder of either the Meech Lake accord or of Monsieur. Monsieur would do well to avoid Manitoba in his travels for a while.

Ever since the Greeks invented voting some 3,000

years ago, men have tried to keep women out of that process. Only very slowly is it beginning to dawn on some men that women, too, are part of the human race, and that their exclusion from decision-making processes is not quite the way our Creator intended it to be. Men in a Swiss region agreed this week to give women the vote in their cantonal assembly, ending 400 years of male domination. And guess who voted in a woman as its president? The Canadian Bankers' association, that's who. Helen K. Sinclair at age 38 will succeed Robert M. MacIntosh as president of that venerable association. Now if some other venerable institutions could follow suit the world would be a better place.

That much-publicized, table-top nuclear fusion at the University of Utah is being met with more and more scepticism by physicists all over the world. The president of the university, however, keeps defending the work of the two professors and he blames the mistrust on the fact that chemists are by nature jealous of physicists. In the meantime, we are still at the mercy of the oil consortiums.

Humour lightens heavy loads and dark times. Thomas Borge, the interior minister of Nicaragua is called "El Sastrecito" or the little tailor because he is for ever threatening that his security police will "take measures."

Moscow's May Day parade was a miracle. No rockets, no tanks, no sabre rattling. Instead people waved *perestroika* placards and flowers. The Soviet leaders are born again capitalists. But they are not very good at it yet: sugar is being rationed in Moscow.

West Germany tried to persuade Margaret Thatcher that it would be a splendid idea to start negotiating the removal of short-distance nuclear arms

from the European scene. Thatcher, however, had already made up her mind that she would be against Helmut Kohl's plan, and trying to change Thatcher's mind is as vain an effort as trying to walk with two legs in one side of your pants.

A prisoner who escaped from the courthouse in Billings, Montana, popped into a barbershop two blocks away for a shave and a haircut, presumably trying to disguise himself by losing his beard and mustache. Good thinking as far as it went. Alas, the handcuffs and the waistchain gave him away. Never thought of that little detail, I guess.

And to end: A Nicaraguan farmer caught an iguana, a reptile frequently eaten there. He brought it home to his wife and asked her to fry it in butter. We have no butter, his wife replied. Well then, try it in cooking oil, he said. We have no cooking oil, she answered. Well then, the farmer said, just boil it in water. The water is shut off, lamented the woman. So they let the iguana go, and when the reptile slid off the porch it was heard to say: "Long live the Sandanista Front!"

Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.

A New Creation

Renewal in Christ's Church

A report prepared for Classes Hamilton and Niagara of the Christian Reformed Church by "The Task Force for Renewal": Rev. Jack Quartel, Chairman
Rev. Richard Stienstra
Rev. Jack Vos, Reporter
Dr. Jack Zeyl

Note: The decision to appoint this taskforce was part of the classes' consideration of the issue of CRC members participating in Koinonia-Cursillo.

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An independent Christian weekly that seeks to proclaim the truth, care and rule of Jesus Christ.

Pentecost takes us out of the Ascension lurch

It's amazing what people can do when circumstances force them to. The eagle knows that secret when she throws her young ones out of the nest. Jesus understood that too when he said goodbye to his disciples, leaving the task of evangelizing this earth in their inexperienced hands. It's a good thing he did not stay around too long after his resurrection. His disciples would not have dared to make a move without him.

It's not like Jesus to leave his disciples in the lurch; yet, that's what he seems to have done on Ascension Day. When you know that "lurch" refers to a certain condition in some games in which one player scores nothing or is badly beaten, then you know that that pretty well describes where the disciples are at when, on some isolated mountain top in Galilee, the Newfoundland of Palestine, they stare up into the sky at the disappearing Jesus. With the words of the Great Commission ringing in their cod-liver-oil ears, it does not take much to remind them that the score, for them at least, is zero.

Timely re-entry

Well, maybe things appear to be that way on Ascension Day. But on the day of Pentecost, Jesus re-enters the game. Not in the same way he left it on that mountain top in Galilee. In that latter mode he could be in only one place at the same time. No, he came in the omnipresent form of the Spirit.

Pardon the inappropriate metaphor, but by ascending into heaven 40 days after his rising from the grave and by pouring out his Spirit 10 days later, he killed two birds with two stones. If you don't mind calling Ascension and Pentecost two stones, then the two birds are: he made his disciples responsible for the work of reclaiming the land, and he was there with them to guide and empower them.

Who said that the plan of salvation embodied in the birth, death, resurrection and ascension of Christ, followed by the outpouring of the Holy Spirit, does not make any sense? It's the perfect answer to the unresolved problem created by the fall of humankind into sin. The last we saw of Paradise was cherubim guarding the east side of the Garden of Eden and a flaming sword flashing back and forth to guard the way to the Tree of Life. Adam and Eve were exiled from the only place where they could successfully have dominion over this earth. Ever since then, all their descendants have lived in exile, strangers in a cursed land. It was a lurch, if there ever was one.

Excellent game plan

How surprised Satan must have been when Jesus came on the scene. Remember, Satan is the one who in the guise of a snake was craftier than any of the wild animals and who in his normal state of fallen head-honcho is a genius. Evidence all around us, in the form of the power of materialism, communism, secularism, to mention but a few underworld successes, will testify to his clever plotting.

Yet, this evil genius must have found himself totally nonplussed by the simple yet so effective operation rescue set in motion when a certain Quirinius was governor of Syria. He had not counted on the power of love demonstrated by the Lamb who was slain. The next surprise was the resurrection. Definitely not in the plans cooked up in Hades.

But perhaps, just perhaps, he could still checkmate Jesus by making him personally responsible for the completion of his work till the end of time. Surely that would work. Nothing like total dependency to make the disciples lazy and ineffectual. Wrong again. Jesus went up into heaven, leaving his fragile group of followers behind.

Hope springs eternal in the fallen breast. Did he believe his eyes? Could he be so lucky that the task of working out the salvation plan had been left in the weathered but uncouth hands of a few fishermen and a tax collector thrown in for bad measure?

Foiled again. The Holy Spirit was poured out on the day of Pentecost. In Satan's country it's referred to as the day of Plentycost. As devil you don't give up fighting, of course, but the handwriting is on the wall. All a recruit who picked the wrong side has to look forward to now is an empty pension fund at retirement age.

Do you get the picture? Ascension and Pentecost are Jesus' last moves on the tree-of-life chessboard. Now it's up to us to be empowered by the Spirit and to finally checkmate that old deceiver, whose first move had been, "Did God really say, 'you must not eat from any tree in the garden'?" I can't wait to have that flaming sword removed from the way that leads to the Tree of Life.

It's our move.

Parents are agents of social justice

William F. Gavin, in the American magazine, *Crisis: A Journal of Lay Catholic Opinion*, wants us to appreciate what ordinary people called parents do when they carry out their daily duties. He reflected on an early-morning mass he attended. The priest had talked about Christ's answer to those who had asked: When have we fed you, clothed you or taken care of you? And Christ had answered: "I assure you, as often as you did it for one of my least brethren, you did it for me."

So Gavin looked around and concluded that most people who had been in church that morning had been ordinary people like himself who are not social activists but just "go to work, get the kids out to school, pay the mortgage, cook the meals, mow the lawn, take the kids to soccer practice, pay taxes, and take out the garbage to the curb on Tuesdays and Thursdays." How do all these people fit into the demand to help "the least of my brothers"?

In the eyes of activist clergy these people attending that quiet early mass were missing the boat, Gavin concluded. Social justice to the activist clergy means political activism, joining approved organizations and voting for the party with the best record on social justice. But Gavin is not satisfied with that conclusion.

Who, he asks, "is better able to say, 'I clothed the naked, fed the hungry and gave money to the impoverished' than a mother and father whose babies come into this world naked, and hungry and poor — not to mention wet? And this kind of giving goes on every single day, often for 20 years or until the kids are on their feet. Sometimes it goes on for a lifetime."

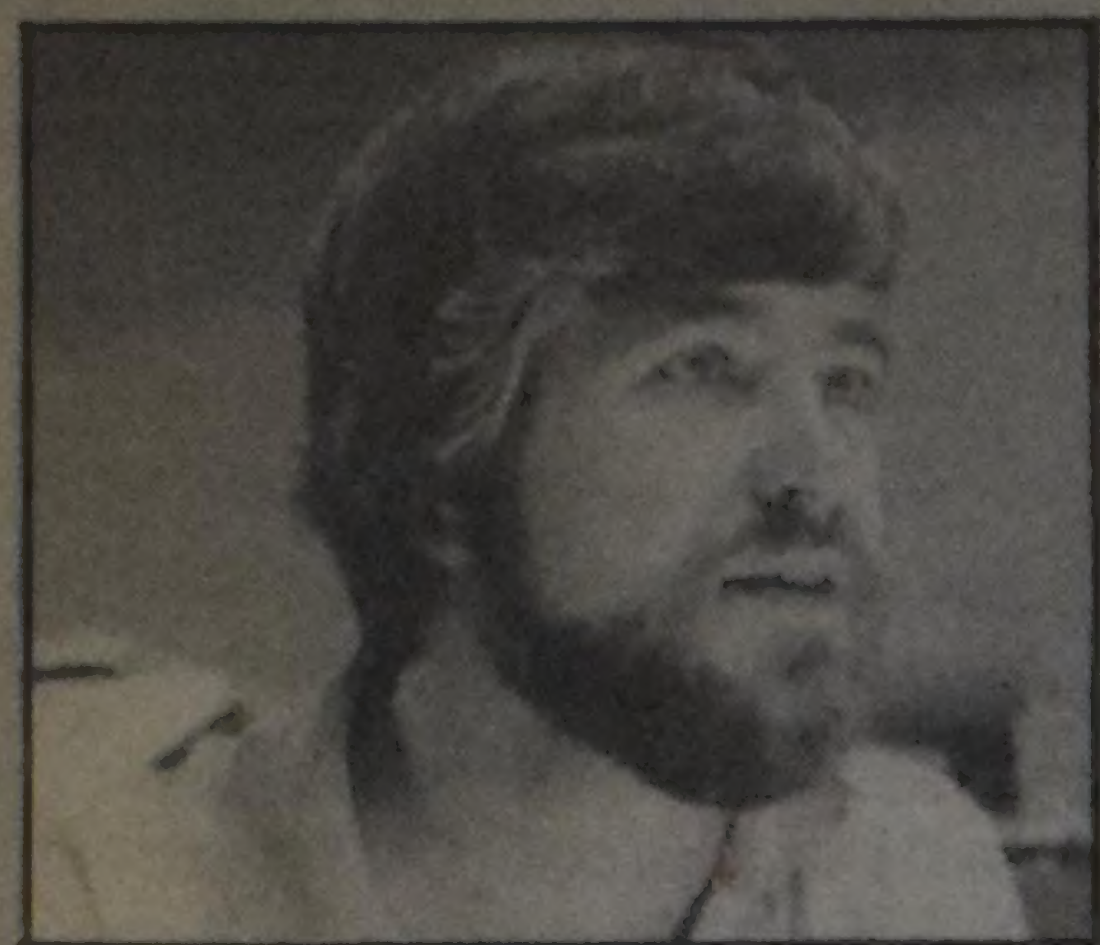
Not only does their kind of work reflect the command of Jesus to do it for one of his least brethren, but such parents prevent a lot of poverty. "The only reason there aren't millions and tens of millions *more* victims of poverty and need," says Gavin, "is that ordinary people do what they are supposed to do." Even the least of us "can play some role in the great scheme of social justice, as long as what we do serves Christ in some way."

And with that sermon intended for men and women ringing in our ears, let me wish all mothers in our readership a happy Mother's Day, a happy celebration of ordinary work done in the name of Christ. I would add only one thing: let's not focus only on what mothers have done; rather, let's also celebrate who they are to us. Their greatest gift will always be their presence and their person, or the memory of their caring lives.

BW

JUST A MOMENT/HERMAN PRAAMSMA

Letters /Poetry



"Ministers are eligible for call, with due observance of the relevant rules."
(Christian Reformed Church Order, Art. 8a)

If there is one area of Reformed church life which can stand improvement, it is the ministerial calling system. Let's face it, there are some serious shortcomings and limitations here. It is high time we had an honest talk about it. So open up, write to me about this. Soon.

Isn't it true that a congregation can be stuck for what seems like forever with a person who has overstayed his welcome, and has demonstrated in that period sad deficiencies in a number of areas? I mean, with the one it's preaching; with the other, lack of proper decorum; with a third the inability to connect significantly with wayward "covenant youth." Others are simply getting too old for a young congregation, whereas still others are too liberal for a conservative or too conservative for a liberal congregation.

We must face up to these problems, which are often compounded by the clergy in question refusing to understand subtle or even broad hints delivered in either serious or jocular fashion.

And isn't it a sad fact that many more ministers than are willing to admit it are stuck with less than ideal congregations? To be quite honest, I've known quite a few who simply shake their heads, words failing them as they try to describe their trials and crosses: councils and consistories which are liturgically insensitive; organists who always play too slow or too fast; criticism that their spouse doesn't do enough in the congregation (or, the odd time, does too much); churches that are too liberal for a conservative pastor and too conservative for a liberal one. It is a long litany of woes. And who can change a congregation?

So here we are. What are we Reformed people going to do — finally — to bring our calling systems up-to-date and slay the dragon of incompatibility once and for all?

I want to go on record right away as being opposed to an annual national lottery in which churches purchase as many tickets as they wish with a winners draw being televised on Vision TV — the first winning number being entitled to pick a minister first, second number picks second, etc. There is something seductive about this method and it is vaguely reminiscent of casting lots, but it would only encourage gambling, and incur terrifically high moving bills. Sorry, but that's out!

So is the misguided notion of appointing regional bishops who would have full powers to move personnel around at will. This clearly conflicts with our notion of a non-hierarchical form of church government, and would make it just too tempting to send *persona non grata* as missionaries to the Yukon.

Where does that leave us? With a very simple solution, actually. What we do is this: *we set up a trading system*. Under this new and exciting concept, churches will be able to trade pastors, and pastors will be able to trade churches. A pastor may ask to be traded elsewhere.

A church can inform its pastor that it is seeking an advantageous trade. Vacant churches have first draft choice from the seminary graduates, but if they obtain a minister elsewhere, it has to be with the consent of that minister's church, and in exchange for a draft choice. There will be room, of course, for "no trade clauses" in pastors' letters of call, or stipulations that they only be traded to certain churches and not to others. The word "team ministry" will take on a new and rich meaning.

Think of all the advantages! There will no longer be "vacant pulpits" for months or even years at a stretch. Relationships between pastors and congregations will become much more open and above board. Things that were unspoken before will now be discussed openly from time to time, perhaps at the end of each season.

Think about it, and talk about it with people you can trust in your consistory. And let me know how it comes out. I'm behind you.

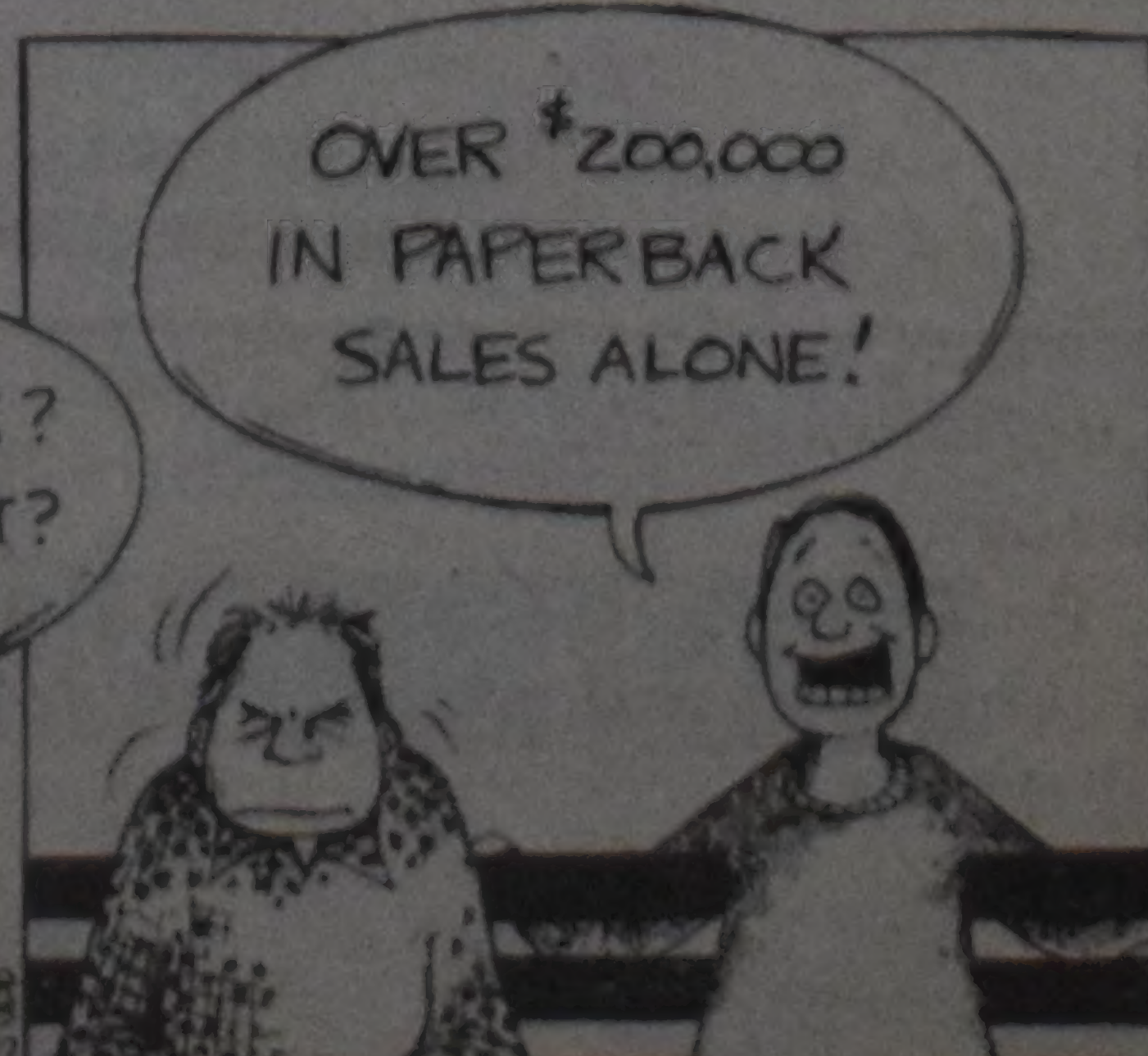
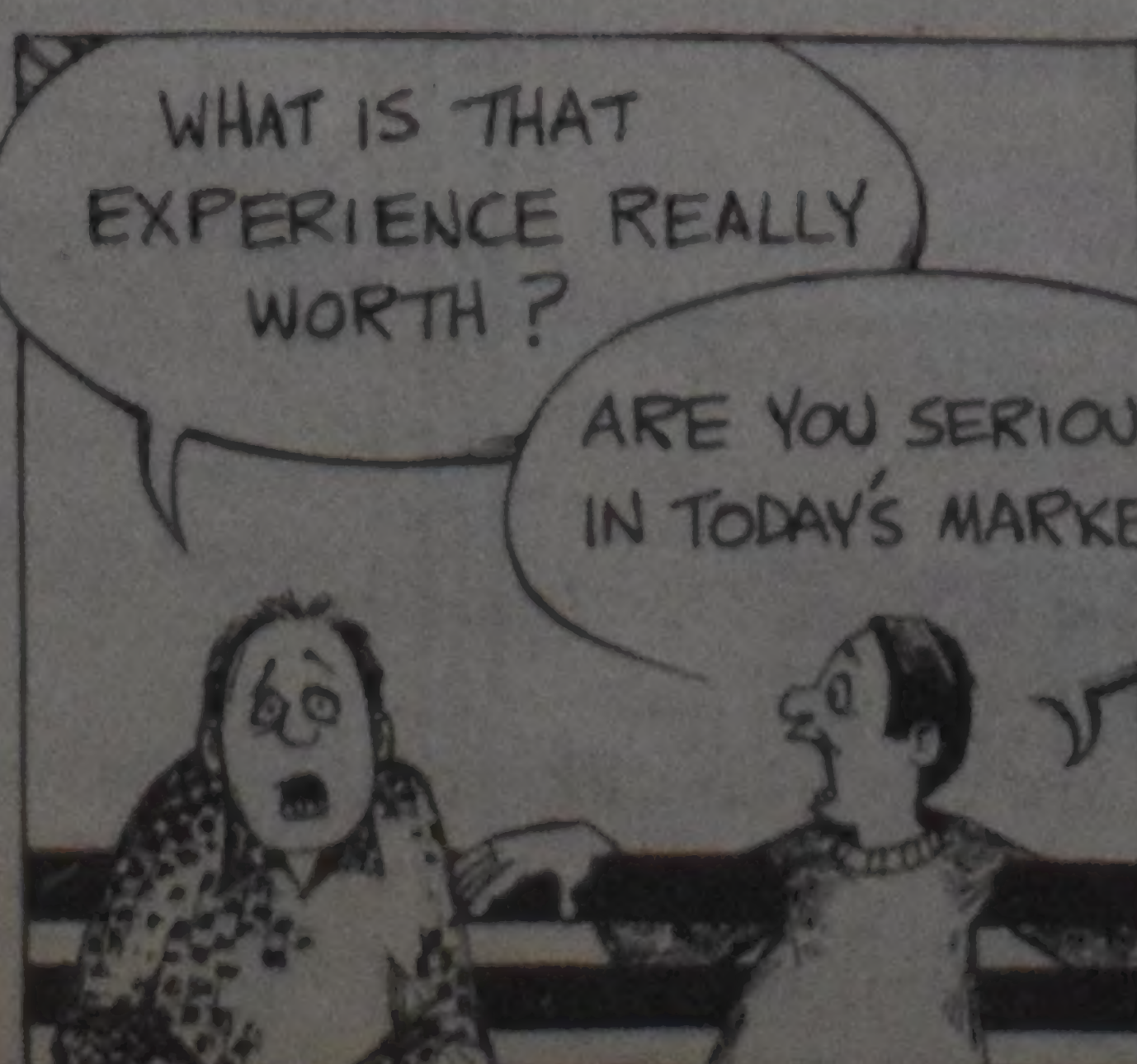
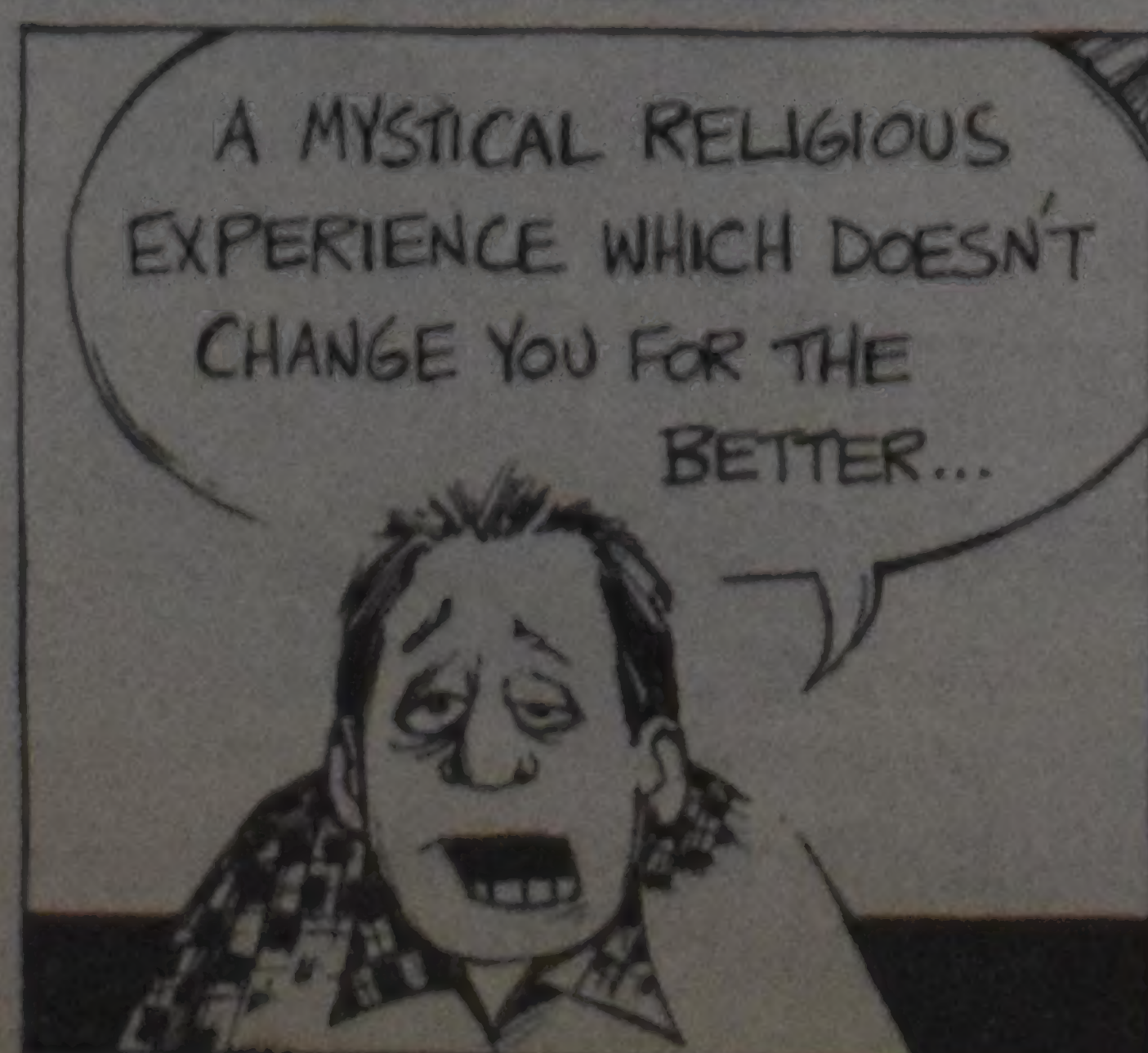
Herman Praamsma is pastor of Fellowship Christian Reformed Church, Rexdale, Ont.

Gains insight from C.C.

I continue to enjoy — and learn — from your editorials, especially because you are not afraid to ask questions, while at the same time you hold to some basic Christian normativity. What a challenge for all of us in this time of inter-communication between ideologies, perspectives, nation blocs, cultures. How refreshing to re-think many assumed attitudes while receiving new vision from the gospel.

Frank Sawyer
Seminario Teologico Reformado Abierto
Tegucigalpa, Honduras

BEYOND BELIEF



Wind and flames

*That day as the wind roared no windows rattled; leaves barely quivered.
As lightning to rooftops flames leaped to our heads.*

We were gathered as cattle awaiting the coming of the herdsman, bound by the sure knowledge that he will come.

Surely he came.

*Not in a form known and expected.
In our hearts the seeds of faith exploded, burst through each thought like hammers into melons, scattering pulp and seed far as the eye sees.*

Such is the spirit moving.

*Legs stiff and aching with years danced in the street.
Dim eyes again saw half-remembered colours.
Voices accustomed to whisper and mumble sang as clear and loud as the finest bell.*

But the tongues.

*Tongues twisted around sounds never tried before,
spoke out in passion all the foreign words a foreign ear could hear and understand,
told tales no mouth could phrase fluently before.*

Our eyes gleamed, leaped with sparks.

Our every breath a hot breeze.

Flames lay on our heads.

Jeff Seffinga
Hamilton, Ont.

Love leads to liberty

I would like to take this opportunity to express my appreciation for a newspaper that I thoroughly enjoy and look forward to receiving each week.

I was especially appreciative of your editorials on homosexuality. I have recently joined an AIDS committee in our area. I wrestle with the same things you do, but in working with homosexuals I have an incredible and profound sense of Jesus Christ, whose only instructions are to love. A love that leads to liberty.

I also appreciated Robert Vander Vennen's review of the book *A Crisis of Understanding* by Denyse O'Leary because it was a great help to me. I would like to suggest a correction, however; which is that Pat Allen is not a male as described in the review but is in fact a very beautiful young woman. I had the privilege of meeting her at a seminar sponsored by "New

Beginnings," a Christian ministry to homosexuals of which she is director.

Any one wishing information on this ministry may write to New Beginnings, Box 1078, Station F, Toronto, ON M4Y 2T7, or phone (416) 921-6557.

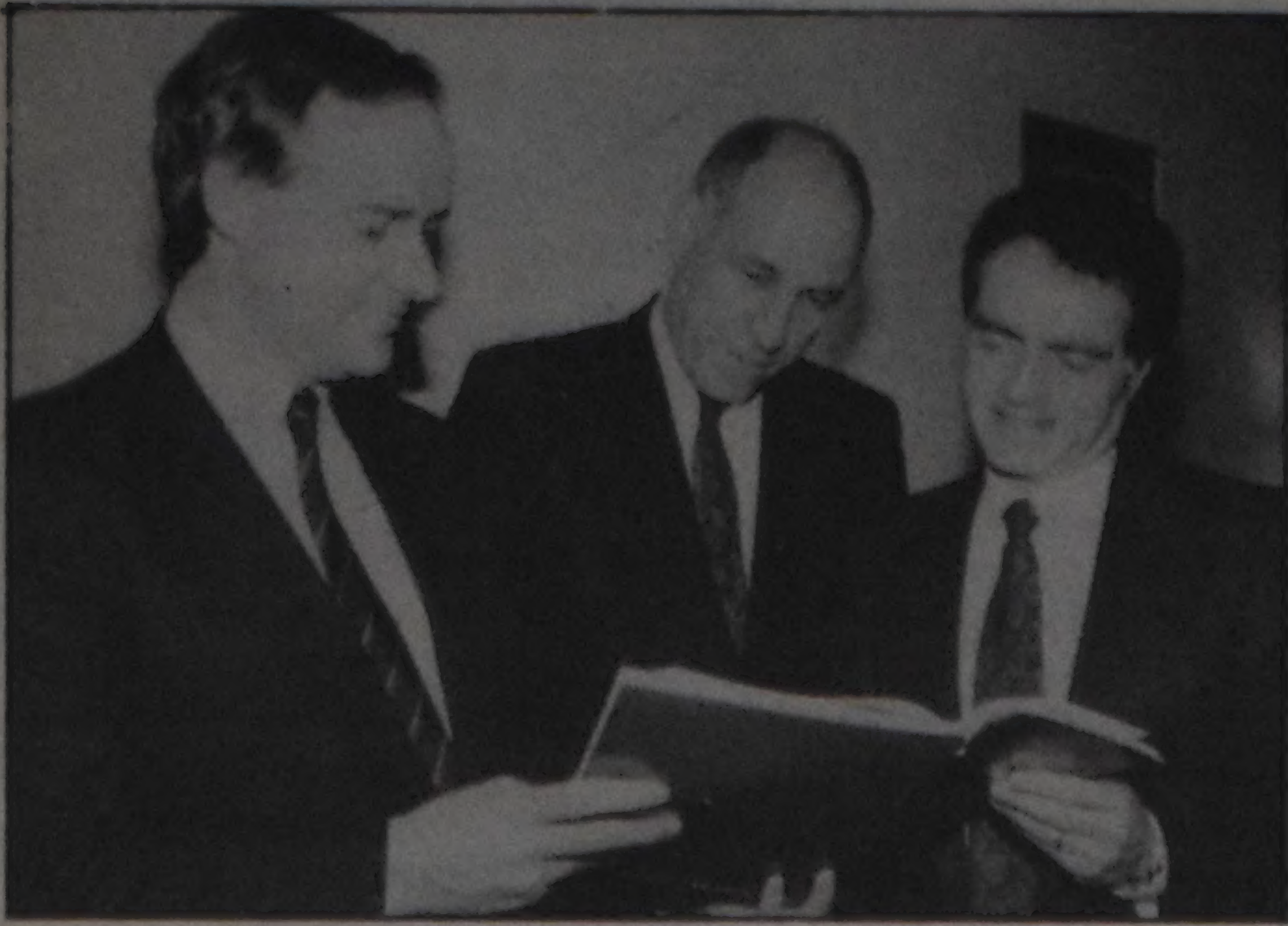
A book I would like to recommend is titled *Jim* written by June Callwood, which gives a very candid account of the longest living AIDS patient living in Toronto. It is a heart-rending story of a young man raised as a Jehovah Witness whose church rejected him when he needed it most. May that never be said by us who claim that our only comfort in life and death is that we belong to our faithful Saviour Jesus Christ.

(Mrs.) Jan VanStralen
Waterloo, Ont.

The book was reviewed in last week's issue of C.C.

Ed.

News



Dr. Morton Beiser (right) presents a copy of the task force report to Health and Welfare Minister Perrin Beatty (left) and Multiculturalism and Citizenship Minister Gerry Weiner (centre).

Report urges greater cultural sensitivity towards immigrants and refugees

OTTAWA (Department of the Secretary of State) — Canadian health and social services should be more responsive to the needs of immigrants and refugees says a joint task force report unveiled today by Health and Welfare Minister Perrin Beatty and Multiculturalism and Citizenship Minister Gerry Weiner.

The 12-person task force chaired by Dr. Morton Beiser of the University of British Columbia had been mandated to examine the mental health stresses faced by immigrants and refugees in adapting to a new homeland with new cultural and linguistic conditions. It concluded that, while moving from one country and culture to another inevitably entails stress, it does not necessarily threaten mental health.

However, newcomers are at greater risk for emotional distress when the stress of migration is combined with additional factors such as negative public attitudes, separation from family and community, inability to speak English or French, and failure to find suitable employment.

The report makes 27 recommendations focusing on the leadership role of the federal government in addressing mental health preventative, remedial and research issues. In a number of cases, the appropriate lead role rests with provincial or non-governmental jurisdictions.

The report was compiled following public hearings, meetings with provincial representatives and submissions received from across Canada. Multiculturalism and

Citizenship Canada provided \$220,000 in funding over two years to finance the work. Both departments are funding the publication and distribution costs of the report. This report was done in association with the Canadian Mental Health Association.

Copies of the report are available from the Communications Branch of the Department of the Secretary of State of Canada, Ottawa, Ontario, K1A 0M5, Tel. (819) 997-0055.

40 Democrats in U.S. Congress seek change in party abortion stance

WASHINGTON, D.C. (EP) — In a letter welcoming Ronald Brown to his new post as chairman of the Democratic National Committee, 40 Democratic members of the U.S. House of Representatives called for a change in their party's platform position on abortion.

Currently, the Democratic party's national platform recognizes abortion as a "fundamental right" that

"should be guaranteed regardless of ability to pay."

The letter from pro-life Democrats in Congress said, "We, along with millions of our fellow Democrats, believe that the principle and practice of abortion on demand is wrong. Consequently, we believe that the platform plank is bad public policy. We, as good Democrats, simply cannot accept that plank as part of our Democratic heritage and philosophy."

Supporting abortion is "poor politics" the letter went on to argue, noting that the last three presidential elections have turned on the loss of "traditional Democrats who have broken with the party over ... abortion." The letter called support for abortion "a sure recipe for losing irretrievably a significant segment of our traditional base of support."

In closing, the letter called on Brown to "take appropriate steps to alter the party's course." The letter was signed by 40 House Democrats, including John LaFalce (N.Y.), Romano Mazzoli (Ky.), Thomas Luken (Ohio), Alan B. Mollohan (W.V.), Harold Volkmer (Mo.), and James Oberstar (Minn.).

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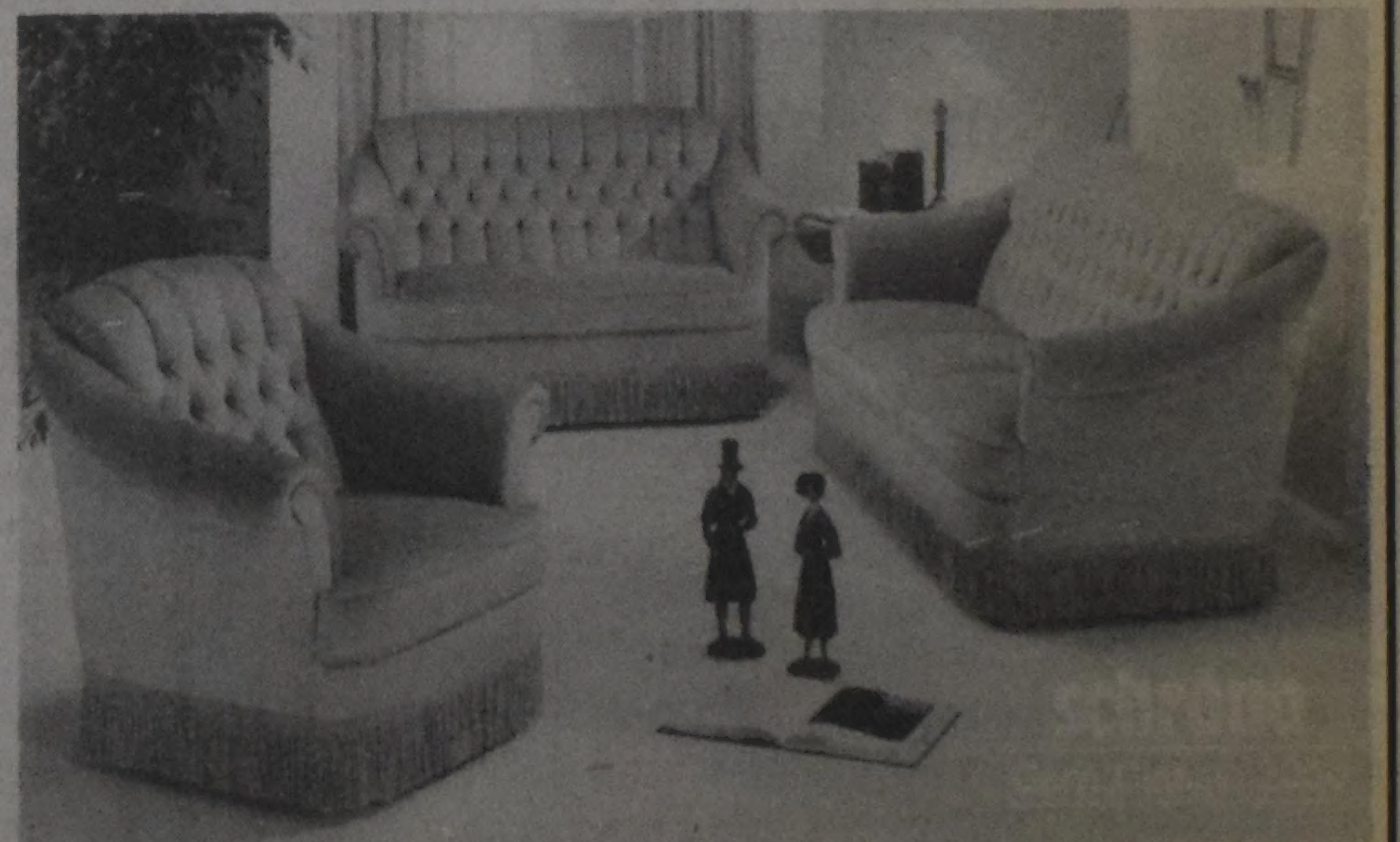
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Cinema summaries

Marian Van Til

See You in the Morning



Rated PG

Stars Jeff Bridges, Alice Krige, Farrah Fawcett, Drew Barrymore, Lukas Haas
Directed by Alan J. Pakula

See You in the Morning focuses on two characters who remarry — in one case, after a spouse's death, in the other, after divorce. Many movies have dealt with divorce and remarriage; few have dealt with remarriage after a spouse's death, and none that I have seen have presented these topics with anything close to the realism, intelligence, sensitivity and integrity of *See You in the Morning*.

Though this film makes no claims to being driven by a Christian conscience, it quite obviously values marital fidelity and commitment — and the commitments between parents and children and those between friends. (Nor does it avoid the responsibility which each of those relationships entails.)

This film celebrates marriage as a necessary, beneficial and rewarding bond. Though the male protagonist divorces his first wife (a fashion model who takes advantage of her access to an unending supply of attractive men), the film advocates the hard work and selflessness that are required to maintain a marriage when it would be easier to walk out.

The romance that eventually develops between the divorced man (Jeff Bridges) and a widow (Alice Krige) whose concert-pianist husband had committed suicide is no starry-eyed Hollywood love story. He keeps seeing his fashion model ex-wife on television commercials. And he has an extremely close relationship with her mother, making it difficult once he's remarried to maintain appropriate distance from his first wife. (The obnoxious mother-in-law stereotype bites the dust.)

Facing real problems

His new wife must confront the memory of her much-loved husband and her guilt about his inability to cope with a hand paralysis which was destroying his career. She has a young son and an adolescent daughter who mourn their father and refuse to move from the house that was his and theirs as a family.

He, the new husband, must adjust to being the interloper — the outsider who must leave his own children with his former wife and try to love not only his new wife, but her children and their home. And though he is a psychiatrist and is therefore better equipped than most people to understand the dynamics of the situation into which he is moving, he cannot necessarily step outside himself to solve his own problems. "Physician, heal thyself" doesn't always work.

The children play an integral part in the film's story. They are not the precocious smart alecks that populate so many Hollywood films. They're intelligent all right, but they're real kids who hurt, laugh, love and respond to emotional trauma like kids really do.

Speaking of intelligence, *See You in the Morning* is full of adult dialogue in the best sense of that phrase: this is the way real, intelligent adults talk to each other. There's nothing pseudo-sophisticated or artificially witty about it.

This film is a refreshing surprise. One could argue that



small talk

Alice Los

"Beware a man of one book"

For most of my life I've been an avid reader. As a child I used to visit the library sponsored by our church. Every Saturday, when it opened for a few hours, I'd walk over to a small shop in town where the books were kept. I would clutch a catalogue which had already afforded me some anticipatory pleasure when I had used it to mark the titles I would hope to find "in" and available for me to take home.

In those days when I easily devoured several books a week, lost to the world in a tiny nook of our cramped living room, I would often worry that one black day there would be nothing left for me to read; and where would I turn then? Life without the written word seemed pretty bleak to me. When I had barely started school there arrived in the mail one morning a book of 100 short stories, a present for me from my father. It became a treasured possession along with many other books which I acquired through the years. (Later, I would lose them all in a raging flood.)

Then came a time of long, solitary evenings with two small girls tucked away in their cribs and a husband gone on endless family visits. Those were also the years of Christian book clubs for me and the fare was very predictable. Yet I took it all in; I wasn't fussy. The emigration of our family brought with it the challenge of a different language and the discovery of relatively cheap paperbacks. Gone was my fear of ever not having anything to read! The public libraries in this country almost overwhelmed me. Where would I start?!

Now, when I remember all this, I smile knowingly. How naive I must have been! Sure, for a long time I kept reading and I continued

adding new books to my shelves. But the demands of life and a family which was growing up fast cut into my leisure time and the list of books which I "should" read became longer.

Magazines piled up unread and often I found time only to glance at the headlines of the daily paper. Once, my uneasiness about all this was soothed somewhat at a high school graduation ceremony during which the principal publicly admitted to being about five years behind in his reading. Phew! So I wasn't the only one. (Lately, I saw this frame of mind aptly described as "information anxiety.")

Meanwhile, another dozen or so years have gone by. Once again life for me is a relatively quiet affair. But the list of unread books remains a long one. There are, of course, far too many to begin with. Also, and this is not easy to accept, the capacity for sustained concentration is starting to elude me.

Yet, I'm not afraid to be left behind as I once was. I've since learned that much of the printed word deserves to be ignored. Furthermore, I now realize that life will continue to unfold as usual even if I'm not informed on the latest political developments or would not know at least one work by every major author. I still enjoy reading but I now pick and choose with care. Is it worth my time and attention? Will it enrich me spiritually, mentally? I deeply appreciate a good article or an entertaining story. And I strive to spend more time with the Book of books which, all by itself, assures me of having enough to read for the rest of my life!

Alice Los lives in Inkerman, Ont.

it's unrealistic in the sense that its characters are yuppies whose lifestyles bear little resemblance to the lives of most of us. While that may be true, we are all aware that wealth does not insulate one from pain nor insure happiness, and so the film's message cuts through social classes and simply rings true.

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Church

Marian Van Til, page editor

'Born again' Ugandan president promises end to violence

KAMPALA, Uganda (EP) — Yoweri K. Museveni, the leader of Uganda, says he is a born-again Christian, and promises to make every attempt to stop the violence and bloodshed in his African nation. The promise and testimony of faith came during an interview with Dan Wooding, an international Christian journalist.

"The violence will be stopped with justice — by punishing those who commit violence wrongfully," said Museveni, who said he has no doubt that Uganda will again become "the Pearl of Africa."

Wooding has followed the political events of Uganda and their impact on the Christian church there since the days of Idi Amin and Milton Obote, rulers who are credited with the deaths of up to one million of their countrymen.

Just days before the interview, Idi Amin had tried to slip back into Uganda, but had been detected in Zaire and, reports have stated, fled to

Saudi Arabia. The government of Saudi Arabia "has not informed us" whether Amin is in that country, said Museveni, who said he is not concerned about what Amin, known as the "black Hitler of Africa" could do once back in the country. Museveni said that, if caught, Amin would face trial in Uganda.

Museveni explained that although now he only occasionally attends church, he was once "actually a fanatic." He told of a commitment he made to Christ at an early age and said he used to preach at Scripture Union meetings in his home town of Mbarara. "My faith is strong," he said. "But I separate culture from faith."

New freedom

Museveni said there is now total freedom to practise faith in Uganda. Under Obote and Amin, the Christian church had to meet underground and many Christians were killed for their involvement with the church, which was seen as a

subversive organization and a threat to the government. Museveni said that under his rule, the Christians "come and sing all night. They dance a little. We have to tell them to respect the rights of others."

Museveni was interviewed during a trip to the U.S. Other Christians travelled with Museveni, including the Rev. Yona Okoth, the Anglican archbishop, Emmanuel Cardinal K. Nsubuga, the Roman Catholic archbishop, and Hope Kivengere, daughter of the late Bishop Festo Kivengere.

Since Museveni took office,

there has been "freedom of speech and freedom of worship," said Okoth. "The churches are completely packed every Sunday. So we do praise God for that." The Archbishop, who fled the country in 1977, said he is grateful to still be alive. "I was supposed to die with the late Archbishop Luwum," he said, referring to Janani Luwum, who was said to have been shot through the mouth by Amin. Other Christian leaders fled the country during the time Amin pronounced death sentences on religious leaders for allegedly being involved in a plot to bring

guns into the country.

The late Kivengere, who died last year of leukemia, wrote a book entitled *I Love Idi Amin* about the forgiveness and love a Christian must have even for his persecutors. "I think I love him the same," said Okoth, "It is a very difficult thing, but as a Christian, as we follow the footsteps of our Lord Jesus Christ, we remember at the cross that he prayed that the Lord would forgive them because they didn't know what they were doing. So we forgive Amin, because he did not know what he was doing."

China to phase out Three-Self Movement

LOS ANGELES (REC) — China's Three-Self Patriotic Movement will soon come to an end, according to Ding Guangxun, head of this Protestant organization. Ding noted that at a meeting in Shanghai in December he suggested that the organization had outlived its usefulness. Ding implied that it had essentially accomplished its goals of self-government, self-support, and self-propagation.

Exactly what that meant is not clear. The Chinese Protestants have achieved these goals relative to foreign mission organizations, but those breaks were achieved by force more than 30 years ago. Indeed, the suggestion that the TSPM was outmoded was already put forward in 1980, when open religious activity was restored in China. In recent

years, Ding and others have argued that self-propagation means the contextualization of Christianity in China, and this goal has certainly not been completed.

Politicized

The TSPM has won a measure of international approval in the last decade, but continues to be regarded with some suspicion within China. Ding admitted that there were some "ultra-leftist evils that have overdone certain things," and the name bears the stigma of heavily politicized actions of the TSPM in the '50s and '60s. These factors also play a role in the decision to dissolve the TSPM.

This action follows on other recent developments in China. In September 1988, Ding sent a strongly worded letter

protesting local government regulations in Guangdong province that limited freedom of religion. He even defended the right of house church leader Samuel Lam to hold his services, so long as he did not involve "foreign anti-China forces" in his ministry. Such public criticism has been rare to TSPM history and, indeed, in China's history.

Further changes in China's religious policy will come when a new law on religion is promulgated. It is being drafted and is under discussion, although its details are not yet revealed. When one adds to this the growing pressure to form a united church in China, it is clear that the next year or two will bring major changes for Protestants in China.

Archeologists unearth arrow dating from the time of prophet Jeremiah

HAIFA, Israel (EP) — An arrow dating from the time that the Old Testament prophet Jeremiah was rebuking the people of Israel for "bending their tongues like their bows for lies," has been recovered almost intact, according to a report in the *Jerusalem Post*.

Excavators from California State University and the University of Haifa unearthed the 2,600-year-old arrow in one of the caves at Qumran in the

Judean Desert. It dates from the time of the First Temple period. The 75 cm. shaft still bears traces of black and white painted decorations and the slit in which the stabilizing feathers were inserted. The shaft is joined to a 7-cm. iron head.

The arrow survived down through the millennia due to the very dry climate in the area, according to Yosef Patrich of Hebrew University's Institute of Archaeology. The researchers also unearthed items from the Second Temple era including stone tools, an iron arrowhead, a nail, and potsherds.

The caves of Qumran are also the site where the famous Dead Sea Scrolls were found and where archeologists recently unearthed a pot still bearing oil that dated to biblical times.

Who's in church in Australia?

SYDNEY (REC) — The old, the educated, the happily married, the stable ones, the native born, and women are those most likely to be found in church in Australia, according to a massive church survey conducted here in 1986. Only about one in 10 of those in church today came from non-Christian homes.

The survey was conducted across more than 2,000 churches, and over 120,000 questionnaires were submitted.

It was a joint project of seven major denominations, a cross-section from Anglican to Assemblies of God.

The Assemblies of God was the denomination that most frequently broke the patterns. While church attenders were generally older than the average population, with the Presbyterian Church of Australia having twice as many over 60 years of age as the general populace, the Assemblies had only one-third of the average and had a much higher percentage of those between 20 and 29 years of age.

All churches had more educated persons than the general population, but only the Assemblies of God had more poor people than average. It was also the Assemblies that attracted more families on the move and more previously unchurched. They had more immigrants than any other group and more separated and divorced persons than any other. The Assemblies of God also attracted the most newcomers, who made up about 18 per cent of their congregations, compared to a

range of three per cent to 13 per cent for the other six denominations.

Gospel appeals to the marginal

Among the newcomers for all the churches, it was clear that the appeal was to marginal people. The poor (defined here as housing commission residents), the divorced or separated, and the immigrant were generally higher among the newcomers to church than among the church population as a whole. By contrast, the members of successful professionals among the newcomers were far fewer than among the rest of the church population.

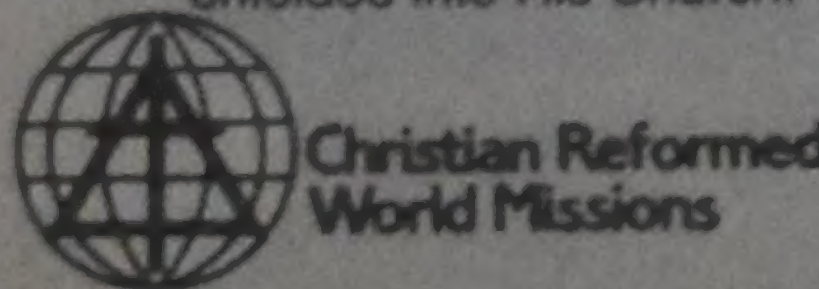
The reporters note that the figures should be a challenge to Australian churches. One can see the appeal the gospel has in some social groups, but one also sees that the number of new members is relatively low. As in other modern, secularized countries, the attendance at churches is only half of what it was 25 years ago. The churches must now take a serious look at themselves to ask what future lies ahead for them.

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Dispute over succession pits Ukrainian Catholics against Vatican

Paul De Groot

EDMONTON — Toronto's Ukrainian Catholic bishop and the Vatican are deadlocked over who will succeed the bishop when he retires or dies, according to a church official in Rome.

The Vatican has ordered Bishop Isadore Borecky of Toronto to resign or be replaced. The move, made public last month, has provoked a storm of protest from Toronto's 80,000-strong Ukrainian Catholic community.

The protest, directed at the Vatican and its representative in Canada, appears to have had an effect.

"I think Bishop Isadore will stay in Toronto for quite a while yet," said the official in a telephone interview April 28. He asked not to be named.

Until now, the reasons behind the Vatican order were unclear. Speculation centred

on Borecky's support for the ordination of married priests, or his age, 77.

Married clergy are common in Eastern-rite churches such as the Ukrainian Catholic Church, and bishops in Eastern-rite churches normally serve until they die. If their health is poor, the Vatican appoints an administrator to assist them.

But in the Roman Catholic Church, clergy must be celibate and bishops are required to submit letters of resignation at age 75.

Ukrainian Catholics accepted the leadership of Rome in 1596, with the understanding that they would be able to keep their Eastern liturgy, laws and traditions.

Fear of Latinization

Behind the controversy in Toronto is concern among Ukrainian Catholics about Vatican efforts to "Latinize"

the Ukrainian church. Ukrainians are distressed that the Vatican wants to make it more like the Roman church and less like its Orthodox cousins.

The controversy in Toronto began when the Vatican indicated to Borecky that it expected a letter of resignation after he turned 75, the source said. Borecky refused.

Instead, he supplied Rome with a list of three candidates for the position of "bishop co-adjutor with the right of succession" — someone who would act as his assistant now and who would automatically replace him when he dies.

The Vatican, protecting its right to appoint new bishops, refused to agree, and eventually ordered him to resign without guaranteeing who his successor would be.

The source said Cardinal Myroslaw Lubachivsky, the

head of the Ukrainian Catholic Church, personally lobbied in Rome on Borecky's behalf.

On three occasions, Lubachivsky visited the head of the Vatican's department of Oriental congregations which oversees the Ukrainian Catholic Church, to discuss the matter. He also "went personally to the Holy Father, asking him to act according to Bishop Isadore's wishes."

"As far as I know, the Holy Father was willing to do everything he could," the source said.

Retirement age accepted

While there is no Ukrainian Catholic rule that bishops retire at age 75, there soon will be, the source said. The Second Vatican Council, a major decision-making assembly of all Catholic bishops, which met in Rome during the early 1960s, agreed in principal on retirement at age 75. Ukrainian bishops were among those who signed the documents.

A commission working on revisions to Ukrainian church law has "already more or less accepted" retirement at 75 and the new code of laws will probably be published in about 18 months, the source said.

The dispute between Borecky and the Vatican may

be resolved this fall, the source said, when Ukrainian Catholic bishops hold a high-level gathering in Rome. The bishop's "synod" meets every two or three years, and the date of the next meeting was decided only two weeks ago.

Borecky's case, and the general application of mandatory retirement to present Ukrainian bishops will be high on agenda, the source said.

The source said Canadian media have blown the controversy out of proportion. Letters between Borecky and the Vatican have been cordial, he said. Lubachivsky has made it clear to Vatican officials that "Bishop Isadore is a good bishop who has been in office for 40 years and is much loved. He takes good care of his flock."

Holy Spirit conferences planned for four Ontario cities

MISSISSAUGA, Ont. (CCC) — The Christian Communications Centre has announced that its successful Holy Spirit conferences will now be held annually in at least four cities in southern Ontario in 1989 and early 1990. In addition to the fourth annual conference to be held in Brampton, Ontario (Kennedy Road Tabernacle, Oct. 21), Holy Spirit conferences have been scheduled for Ottawa on September 16 (Ottawa Life Centre), Sarnia on April 7, (1990), and in St. Catharines on May 26, (1990).

Says Gerrit Verstraete, organizer of the conferences, "When we began organizing the Holy Spirit conferences in 1986, the word came back to us quickly that people wanted more than just one annual conference. We began planning for more conferences in 1988 with an objective of

reaching all denominations in southern Ontario. Focus will remain the same from city to city, that is to fully experience, promote, encourage and teach the charismatic movement within the church of Jesus Christ, as an awakening of God's spiritual gifts in every believer, and a release of God's power called the 'baptism in the Holy Spirit' for effective witness with signs and wonders following."

Verstraete says the conferences are designed to help people of all Christian walks of life experience the ministry of the Holy Spirit in their lives and to prepare them for "victorious living by faith in Christ" as well as to "equip them to serve better in missions, ministries and the local church."

In each city, the Centre will use local people to complement their own team of workshop

leaders, musicians, praise & worship leaders and conference staff.

No religious prisoners left in USSR

WASHINGTON, D.C. (REC) — All known religious prisoners in the USSR have been released, according to U.S. state department officials. This conclusion was confirmed by the Helsinki Commission and by Keston College, two respected human rights organizations.

Crossword puzzle returns next week

Columnist says churches can help end drug problem

WASHINGTON, D.C. (EP) — Nationally-syndicated *Washington Post* columnist William Raspberry says churches should take a leading role in combating the nations drug problem. In a recent column, Raspberry, who is black, said the black community should stop "looking for white people to blame," and attack the problems of drug abuse with the same zeal which characterized the civil rights movement of the 1960s.

"Is it unreasonable to

support that the black community, under the leadership of local churches, can be as effective against the drug traffic that undermines their neighbourhoods as they were against the Jim Crow laws that limited their freedom?"

He continued, "Every neighbourhood that is plagued by drugs is also blessed with churches ... a few dozen members of local church congregations, co-ordinating their efforts on a round-the-clock antidrug vigil, could put a serious crimp in the drug

business here and in other cities."

He concluded, "If you put enough pressure on the retail outlets — the neighbourhood pushers — the entire chain, from growers and refiners to importers and 'kingpin' distributors, will collapse. I do not doubt that the churches have it in their power to assist mightily in engineering that collapse."

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Features

Native Canadians: Striving for self-sufficiency

Craig Vance and Harry Kruisselbrink

They lost everything. Now they must begin again to rebuild their lives, establish education, and regain their former independence.

The B.C. Affiliate of Citizens for Public Justice (CPJ) has undertaken to help the Ingenika-Mesilinka Indian bands of northern British Columbia become economically self-sufficient. Not wishing to exist on government hand-outs and welfare, the bands requested CPJ's help in obtaining land and the conditions necessary to bring this about.

Most band members live in the small settlement of Ingenika Point at the northern end of the Williston reservoir, (created in the late '60s to provide water storage for the W.A.C. Bennett Dam on the Peace River). Ingenika Point is 350 km. north of Prince George.

The Ingenika-Mesilinka bands are part of the Sekani nation. Sekani means "people of the rocks" and, historically, their hunting domain extended to the eastern foothills of the Rockies. With the arrival of the Europeans, neighbouring Beaver and Cree tribes acquired fire arms and used them to drive the Sekani west until they were up against hostile Carrier and Gitskan tribes. These tribes effectively confined the Sekani to the Rocky Mountain trench.

Alexander Mackenzie is the first known European to record direct white contact with the Sekanis. He employed a young Sekani as a guide for the trip up the Peace River to the head of the Parnip River in 1793. Twelve years later, Simon Fraser established a trading post at Fort McLeod in Sekani territory. From that point on, contact with the Europeans followed a familiar pattern. First came the traders, then the miners, and in between, the missionaries.

The disease and vice that resulted from contact with the Europeans, together with the onslaughts of traditional enemies, brought about a rapid decrease in Sekani populations. Estimated at some 3,000 members in the early 18th century, the Department of Indian Affairs (DIA) reported only 160 in 1923. By 1930, they were approaching extinction. Fortunately, a strong recovery in recent years has brought the population to some 500.

In 1916 the DIA established reserves for the bands. One reserve included Fort Grahame, the winter residence of many band members. The DIA did not include Finlay Forks, the settlement of the band during the summer when they hunted and fished.

Governmental irresponsibility

Dependence upon the land, and animal game continued much unchanged until the mid-

1960s when the B.C. government began to study the hydro-electric power of the Peace River. Although the DIA knew as early as 1959 that the reserves and much of the traditional territory of the Ingenika-Mesilinkas would be inundated, the department did not contact or consult the bands until December 1963. At this time the DIA merely informed the band of the flood and discussed alternate reserve sites.

The DIA provided new reserves for the bands in the Mackenzie area at the southern end of the reservoir. DIA hoped that band members would find employment in Mackenzie's pulp and sawmill industry. The new reserves were well outside the traditional territory of the Ingenika-Mesilinka.

Flooding commenced in May 1968 and caught the band totally unprepared. Said former chief, Ray Izoni: "There was no proper information about how high the water was going to rise. Not once did the government come and tell us what impact it would have on us."

With traplines destroyed, the homes and family treasures under water, the bands moved

to the new reserves. Finding itself in unfamiliar territory with drugs and alcohol readily available, the band was soon in dire straits. The sawmills moved out of the area and band members could find no employment opportunities. By 1971, members decided to leave the new reserves and go back to their own territory. They asked the DIA to obtain a new reserve for them at Ingenika Point. When this was not forthcoming, band members relocated to Ingenika Point without DIA assistance or support.

Because Ingenika Point is not a designated reserve, DIA refused to provide the normal capital services and benefits granted to other reserves. In fact, the band is trespassing on provincial government land.

In the fall of 1987, the former provincial cabinet minister, Stephen Rogers, visited the village. He saw 190 people living in 26 cramped, poorly-insulated shacks with no running water and only a small generator for electricity.

In addition, there are the problems of living on a reservoir. Water levels fluctuate by 40 feet and the reservoir is filled with floating logs, debris and oil slicks left by the barges that ply the reservoir. The water is undrinkable. A sudden shift in wind will cause floating logs to jam into the small inlets and destroy the boats stored there.

As a result of Mr. Roger's visit, the federal government built four new homes for village elders. The provincial government also indicated it would sell crown land to DIA for reserve purposes but the

federal government still refuses to provide normal reserve capital programs.

Need fair treatment

At this point the bands asked CPJ to become involved. Its role is to persuade the two levels of government to work together with the band in setting aside reserve lands for the Ingenika and Mesilinka people. Says CPJ's Wally Braul, a lawyer specializing in resource law: "We want to negotiate a new homeland, a land-base which will provide the tools the bands need for self-sufficiency."

The bands know what it needs for self-sufficiency. Its young chief, Gordon Pierre, is very clear about that. He says his people need a good-sized reserve at Hydro Creek, some 13 km from Ingenika Point, where soil and water conditions are much better. Chief Pierre also recognizes the need for education, both academic and vocational.

There are significant improvements. The three major lumber producers in the area are involving the bands in their plans. Fourteen band members are being trained in logging, surveying and silviculture. Chief Pierre hopes that in three to five years his band might manage to cut timber block that could employ up to 122 men. With such goals, the band is on its way to self-sufficiency.

CPJ views the need for self-sufficiency as a basic requirement for human dignity, the building of community and restoration of good relations with Native people. CPJ's Charter of

Social Rights and Responsibilities states that people "must have both legal freedom and the necessary goods and opportunities to live creatively and responsibly in relation to God, to themselves, to others, and to the whole creation."

On February 23, 1989, CPJ hosted a public forum which featured Native bands' chiefs and elders. Jean Isaac, an Ingenika elder, described how a float plane was called to Ingenika Point to take her seriously ill daughter to a hospital. The debris in Williston reservoir prevented the plane from landing, and Isaac's 12-year-old daughter died.

Isaac also recalled how a moose fell through the ice on Williston reservoir and then got caught in the debris. Many moose died from drowning. Isaac's husband, Francis, added that he no longer feels right about hunting moose because so many died needlessly in the past.

In a press conference the bands stated that they would go to the United Nations if the federal and provincial governments do not come up with an acceptable offer of compensation by April 1. After 20 years of trying to regain a homeland and compensation for their loss of lifestyle, they have had enough.

Craig Vance is research director for CPJ-BC; he lives in Vancouver. Harry Kruisselbrink is an environmental analyst from Smithers, B.C.



Photo: courtesy CPJ
Sometimes a dog is still a girl's best friend.

Hurting parents

Bertha Hosmar

Jodie and her parents arrived after supper. The mother carried her four-year-old daughter, and after I'd put a blanket on the rug in the living room, she carefully put Jodie down. Just like the first time I saw Jodie, I was struck by the beauty of this helpless little girl. She looked like an angel with her blonde, curly hair and her big blue eyes. It was hard to believe that Jodie was blind, could not sit up or move, could not hear, and could not even take food by mouth. All she could do was lie down, or sit up, propped up in her mini-sized wheelchair, with a strap over her forehead to keep her head up and straps around her waist and chest to keep her in an upright position.

Jodie's mother showed me again how to feed her daughter and how to give Jodie her medication. Jodie was taking a formula that contained all the required nourishment. It was given to her through "G-tube" which had been inserted into her abdomen by a surgeon. About a metre of the tube was protruding from Jodie's stomach through a tiny hole just below her chest. The wound had healed nicely. When Jodie was fed, a plastic bottle containing her formula (much like the ones hospitals use for blood transfusions) was hung on a stand and Jodie's tube was screwed onto the bottle. Her food dripped into her stomach at the rate of about 30 drops per minute as she sat in her wheelchair. Her medication also went into the tube via syringe.

Jodie had spent the first four months of her life in the hospital and the doctor had advised inserting the G-tube because feeding her by mouth had proved to be impossible. Frequent seizures made Jodie choke on her milk and it was very difficult for her to swallow. While her mother made her comfortable and changed her diaper, Jodie's dad brought in the equipment: a playpen in which to sleep, a wheelchair, a kind of miniature lounge chair to be put in the bathtub so she could sit up while being bathed, a stand for her feedings, a carseat, a pair of heavy plaster boots which had to be fastened to her legs with straps for several hours a day to straighten them, clothes and diapers, and lots of stuffed animals to keep her company. The living room resembled a hospital room when to all that was added three different kinds of medication to keep her seizures under control.

"Let's go now," said Jodie's dad after he had kissed his daughter, but Jodie's mom snapped, "Not yet, I'm not finished," and one could feel the tension between the two. Jodie's mom gave her daughter a last loving look. "She's our pride and joy," she said tenderly while she put a teddy bear within reach of Jodie's hand.

"I think she loves to touch soft things, and you can also turn the radio on. I know she can't hear, but maybe she'll pick up the vibrations."

"We'll be out till about 11 o'clock tonight. After that you can reach us at home. Here's the phone number where you can reach us tomorrow and Sunday in case something is wrong with Jodie," said her dad, and I wished them a nice weekend.

Everything went fine. Jodie seemed to be content on the floor and at 7 o'clock I got her ready for her feeding. We had had other children in the house who were fed by G-tube, so that part presented no problems. After mixing the formula with distilled water one only had to watch out that the food did not enter the child's stomach too fast. I strapped Jodie in her wheelchair and connected the tube, which was usually hidden under her shirt.

Crisis in the night

This time something was wrong. After a few minutes I noticed that the bottle was not emptying; the dripping had stopped. I tried everything; I checked for blockage and started the whole procedure over again but after 10 minutes there was no change. That meant that I could not give her her medication either which she had to have at 8 o'clock.

I nervously turned to my family for help and we concluded that we should phone Jodie's doctor. No luck. The doctor was out for the weekend. We finally decided that we should phone Family Respite Services, and fortunately, Pauline was on call. She couldn't help either. "Jodie's tube was inserted at Sick Children's Hospital in Toronto, but in this case I feel you should phone the parents at 11 tonight. What a shame, they need this weekend so much!"

We knew that and felt badly about it, but there was nothing we could do but phone Jodie's parents later that night. Within five minutes they arrived at our house. Jodie's mom brushed right past us and started to dress Jodie in her snowsuit, talking nervously non-stop. "You poor thing, you must be starving, we'll take you to the hospital right now. Did you miss mommy? I missed you!" Her dad explained that most likely the tiny balloon in Jodie's tummy had collapsed. "It has happened before, and then the food can't go in. They'll have

to put in a new one. They can do that here in the Oshawa hospital. The whole procedure takes no more than 10 minutes and does not require surgery again. We should have told you, but who would have thought it would happen now! We'll bring her back."

"No, we won't!" snapped his wife, and I felt sorry for them both. Jodie's father looked so young and vulnerable and her mom was on the verge of tears.

"Yes, we will, we need time for ourselves," said Jodie's dad quietly.

Sleepless mother

Shortly after midnight they were back with Jodie. Her mother hooked her up to the bottle and did not want to leave until the feeding was finished. I spent a rather restless night. I kept checking up on Jodie, for she moaned frequently — the only noise she could make — and I noticed she had more seizures than usual. Her medication had been administered too late; perhaps that was the reason. Jodie had just had her bath and had been fed the next morning when the phone rang. It was her mother.

"It has absolutely nothing to do with you, we know you take good care of her, but I want Jodie home, I did not sleep at all, I worried so much about her. I'll be right over." When she arrived, I noticed she had been crying. "Shouldn't you leave her here? You both need a break; that's what relief parents are for," I suggested carefully, but she did not change her mind.

"John and I had a big fight," she admitted. "He wants to put Jodie in an institution. He loves her as much as I do, he says, but he feels we should have another child and not let our whole life revolve around Jodie. But I can't let her go. Who will take care of her like I do? I know exactly what she needs and when she's happy or sad. I know her every little whimper or smile, and nobody can give her the love I give her. John just isn't fair!"

We talked for a while. "Do you have relatives here, and do you get support from friends or a church?" I asked. She shrugged her shoulders. "My parents and brothers live 300 miles away. John has relatives in Alberta. I've never been a regular church goer, but we had Jodie baptized. The congregation told us that Sunday how sweet she looked and the minister visited us once in four years; so forget about my church."

"As far as my friends are concerned, their biggest worry is which daycare is the best for their children and should little Sarah have ballet lessons and Johnny join Cubs, while I'm



glad that I get through a few weeks without Jodie catching pneumonia or some other medical crisis. I'm home with her every day. You have no idea how lonely you become when you have a disabled child. In the morning, when she's not sick, she gets picked up by Handi-Transit for a few hours of 'school.' That's when I'm free to do some shopping. I work two nights a week so I won't go stark raving mad."

I felt depressed when she left with her daughter. Her marriage did not seem to have

much chance of survival if Jodie stayed at home. I could understand the fiercely protective love of Jodie's mother, but also her father's frustration.

Once more it was brought home to me that parents of disabled children need the strong emotional support of their local church, families and friends, and that the help received from Social Services is simply not enough.

Bertha Hosmar lives in Whitby, Ont.



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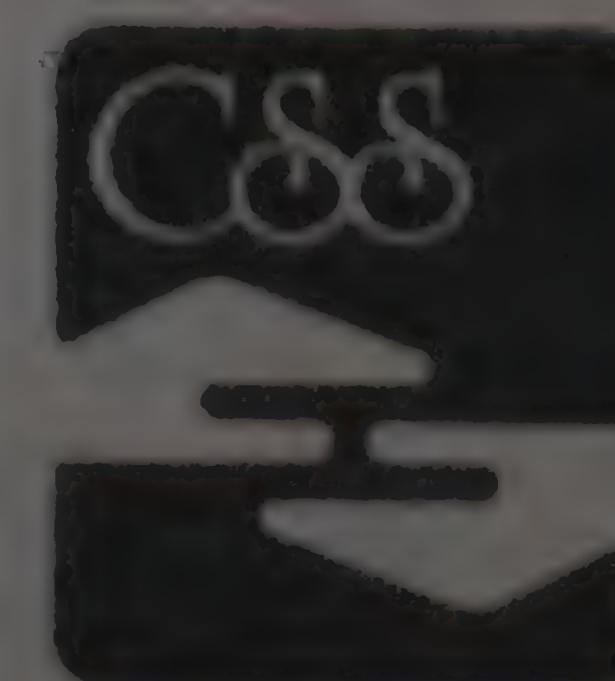
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Short story/Poetry

Lilac memories



Alice MacVicar

When wanton little breezes spread the heavy scent of lilacs on a May evening, they conjure memories of my Great Aunt Jemima's place, which at all times was a child's delight because of the many plants and animals she fostered there.

A winding road (more or less sodded in) led to her little house nestling amid spruce trees and honeysuckle bushes on the banks of the Thames River, in Southwold. There was no hint of a dwelling as one approached. A row of lilacs across the whole front of her lawn completely obscured the house. There was no fence or gate. We children had to search for the opening in the bushes and fight our way through the maze. We always felt we were approaching an enchanted land, and in a sense we were.

Having once cleared the bushes, we came upon the neatest little house and lawn. Aunt Mimi (as we called her for short) never heard of a lawn mower, but she had sheep which kept the yard tidier than any mechanical device I have ever seen. Why they didn't eat the flowers as well as the grass was a secret that only Aunt Mimi and the sheep knew.

She herself could have been plucked right out of a story book. I remember her as a small figure in a dark dress always made up in the same pattern — a tight bodice from which swirled a large gathered skirt which almost reached the ground. A few thin wisps of hair were gathered in a knot at the top of her head. Her mouth sank in a bit because she had never replaced her lost teeth with dentures. In fact, she would have looked exactly like the traditional witch except for her dainty little nose and kind eyes, which made us think of her as a gentle witch instead of a wicked one. And gentle she was, as she lived in quiet communion with the natural things about her. Her sheep reflected the same demeanor as they grazed placidly in the pen or moved quietly about the lawn — or, in the lambing season, her kitchen.

Although the animals were always interesting, it was really her plants and flowers that delighted me because they popped up in the most surprising places. Peonies (she called them "pinies") grew in each zig and zag of the rail fence which enclosed her sheep pen. At the right season, massive pink blooms drenched the whole place with their perfume. Maybe their growth was lush because Aunt Mimi talked to them as she puttered about; but more likely it was because they got the drainage from the well-fertilized sheep pen.

Another delight was the little patches of rosemary and mint which grew beneath the clump of spruce. Aunt Mimi used the mint to make jelly, and we gathered the rosemary to put in our boxes of clean, folded handkerchiefs.

Paths were everywhere in the lawn — to the pump, to the sheep pen, to the garden. We pretended they were roads and cantered up and down them like horses on a journey.

The garden was a special place of interest. Morning glories and scarlet runner beans climbed all over the chicken wire fence. Neat rows of vegetables and herbs grew

inside. At one time everyone was interested in a new variety of beans that my aunt was growing. She had salvaged four stray beans which had dropped from a freight car as it shunted along the old Wabash line near her home. She planted them and saved their seed. Soon the whole locality was growing beans intended for the States. (I wonder if today she might have been imprisoned for growing a foreign crop without a permit.)

The veranda across the front of my aunt's house was another favourite spot. Just one step from the ground, it was a lovely, cool place to sit in the daytime because heavy vines on each side kept out much of the summer sun. Old blue granite kettles, overflowing with portulaca swung in the breeze across the entire front. They could vie with any modern concoction of hanging baskets I have ever seen, and were probably the forerunner of the modern craze for blue granite.

Although we enjoyed the bright flowers in the daytime, we also found a special charm in the evenings. When the velvet night, pricked with a million stars, served as a backdrop to the lilac bushes, the sounds of night would come stealing in — the frogs in chorus from the river or the occasional bark of a dog on the other side. Close at hand in the sheep pen, a lamb might bleat plaintively for its mother who would gently move in to reassure it. The birds in the honeysuckle would croon their sleepy song. I remember the sad, sweet melancholy that settled on my soul because of them. The gentle breeze would fan my face as I rocked in an old chair on the veranda. With the breeze in Maytime came the overpowering smell of the lilacs. It filled the night and left me with a memory that is revived every year when the lilacs bloom.

Mrs. Alice MacVicar lives in Strathroy, Ont.

Not perfect, only forgiven

*Marching along the thorny path,
we are hard pressed to keep steadfastly on.*

*The distractions surround us,
as we travel through this world
but strive to be not of it.*

*For many the task is too great,
and they become sidetracked,
caught up in the fool's parade,
the material treadmill,
which churns people to fodder,
to feed itself.*

*Nevertheless we keep resolutely on,
encouraging each other, shining our lights,
singing praises, and reaching back a helping hand
to those who falter.*

*From time to time we weep,
sweet and sour tears,
Sweet for the joy of our salvation,
and sour for the souls who ignore the evidence,
and do not fall in with us.*

*The scoffers and unbelievers,
endlessly hounding us,
hurling verbal barbs,
which stick under the skin.*

*"Look at their weakness, how they stumble and blunder.
They are no better than us, no less human, no more perfect."*

*But as our tempers begin
to raise their ugly heads,
we must remember the One whom we are following,
whose suffering and degradation was incomparably greater,
and we must bear our tiny crosses,
as best we can after His example,
for the sticks and stones flung by fellow men
must not stop us as we climb towards the Kingdom.*

*Though we struggle to achieve it,
we lay no claim to being perfect,
but by repenting from our sins and denying ourselves,
through God's grace, we partake of forgiveness.*

*We are not perfect,
only forgiven,
but that freedom affects us eternally.*

George VanderBeek

Tribute to Mother

*A woman,
steadily building a healthy environment,
for her young ones to grow up in.
An oft-leaned on crutch to the young,
and a never-ending source of wisdom to the more mature.*

*Working hard at running an efficient household,
assuring the cheque book is balanced and the cupboards are
never bare.*

*Taking pains to set good meals on the table,
often without the help or thanks she deserves.*

*Constantly tip-toeing along the line between
discipline and caring,
she pushes and pulls her family in the way it should go.*

*She is also a teacher,
weaving her lessons into a pattern for life
which can be followed outside the nest.*

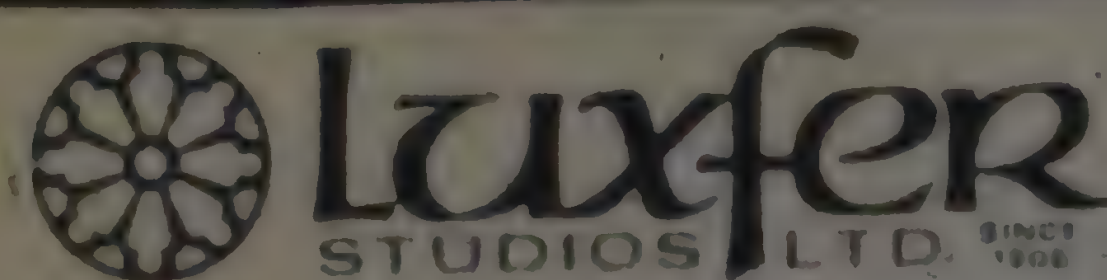
*Though her children fight for their freedom,
she knows they will return to thank her
when they realize that her judgments
had their best interest in mind.*

*She takes her place in the church
and executes her tasks therein to the best of her abilities,
setting an excellent example for those around her.*

*A solid cornerstone for her offspring to build on
and one against which a husband can rest,
she toils endlessly, cleaning up
and preparing for the days to come.*

*Let her family set aside a day
in which to praise her efforts
and give her special thanks
for it is deserved.*

George VanderBeek
Red Deer, Alta.



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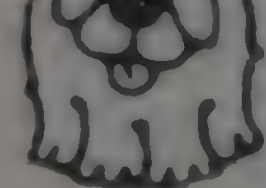
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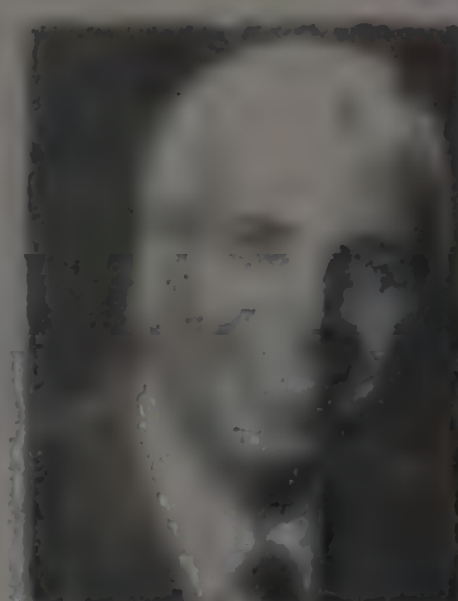
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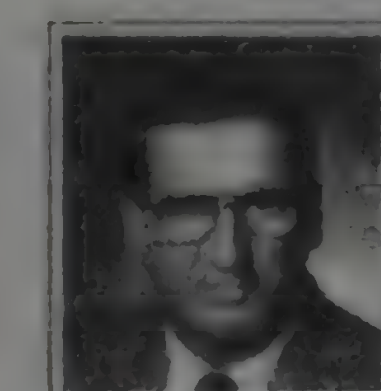
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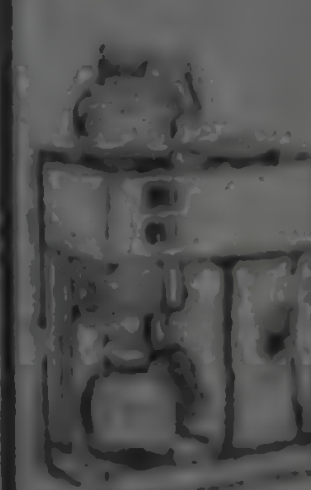
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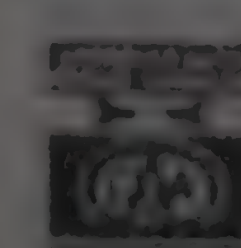
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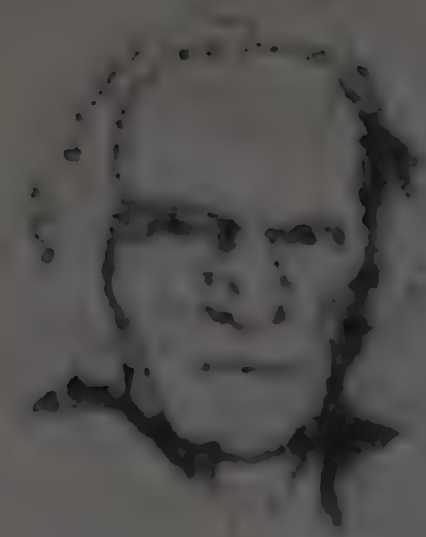


Adrian Kloe



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Pensive Dutchie

Syrt Wolters

Which direction for *Calvinist Contact*

It would have been a pleasure for me if I could have attended the meeting on Wednesday, Feb. 22, 1989, at which *Calvinist Contact* writers, board members and their spouses discussed the direction which C.C. should take in the future.

Living in beautiful B.C. has its drawbacks; distances are too great for attending such meetings. But I have read with great interest the reports and the articles which appeared in *Calvinist Contact* of March 17. What I gathered is that *Calvinist Contact* should strive

to serve the broader Reformed community, but not from a narrowly Dutch viewpoint. Things those of us who are older immigrants had been used to in the Netherlands should be left behind and, perhaps, forgotten. After all, we live in another country with a different culture. Above all, let's not condemn anyone who might think differently than we do! Let there be a great latitude of tolerance in ideologies!

Probably I am one of those who is too much "culturally conditioned" to be able to change my way of thinking, but

I must confess that I have difficulty with that approach. To begin with, I don't cling so much to the time-proven "Reformed" ideas as one may suspect, considering my age. In all my contributions to *Calvinist Contact*, I've tried NOT to think specifically "Reformed," but scripturally. When I write I try to address myself to the large body of Christ believers, encouraging them to be radical disciples of Christ.

Dietrich Bonhoeffer said, "Being a Christian leaves no room for expediency." Of that

we see far too much in the Christian community. We try to avoid the "trouble" radical discipleship brings. In education we meet more and more Christians who choose not to send their children to a Christian school, for whatever expedient reason. Politically Christians are divided among the Liberals, Conservatives, and Socialists, as if Christ does not have anything specifically to say in politics!

As I see it, *Calvinist Contact* has a great mandate: to show from the scriptures how the Body of Christ should be

radical disciples of his by keeping before them, day and night, the constitutional law of God's Kingdom: "love God above all and your neighbour as yourself." It is up to C.C. to find Christian specialists who give leadership, although that would not exempt the common believers from facing issues individually when they appear.

Communally we should be able to come up with a philosophy of Christian politics, a philosophy of Christian social relations, etc. Within the consensus of the unity for which Christ prayed as recorded in John 17, there will be plenty room for personal differences — differences which do not jeopardize the unity. Even in the most harmonious families there will be differences of opinion and approaches, but they do not (or should not) lessen the unity of that family.

Could it be that in our expedient living we give evidence that we are gladly accepting all the promises of the gospel but are not prepared to take up our cross after Jesus? Being a disciple of Jesus is costly, but an easy price to pay if we rely on the power of the Holy Spirit, which was promised to us when we were baptized.

Syrt Wolters is a semi-retired barber who lives in Victoria, B.C.

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DOUG HIGBY

Towaco, New Jersey

Although I was raised in a Christian home and school, it wasn't until my junior year in high school that I realized I was holding back my life and future goals from Christ's Lordship. As I felt His call to missions, God directed me to RBC where I could cultivate my relationship with Him and be exposed to many different service opportunities.



BRUCE TEBBEN

Clara City, Minnesota

Through discontentment with my previous job, a tug from a special friend, and economic uncertainty, I feel God has led me to RBC. This has helped me grow in my spiritual walk through studies and friends. This is expanding my vision for a world that needs to know Christ.

ANGIE VOGHT

Vancouver, British Columbia

A couple from my church urged me to check out RBC. I didn't want to go so far away from home but I was very interested in missions. The support, excellent teaching and practical advice I've received here has given me a clearer vision for the future.



JIM JOHNSON

Milwaukee, Wisconsin

RBC is an opportunity of a lifetime for me. I wanted to serve God in specialized ministry and He's showing me how through RBC. The classes, professors and curriculum are exactly what I was looking for.



BERNY SLOMP

Lethbridge, Alberta

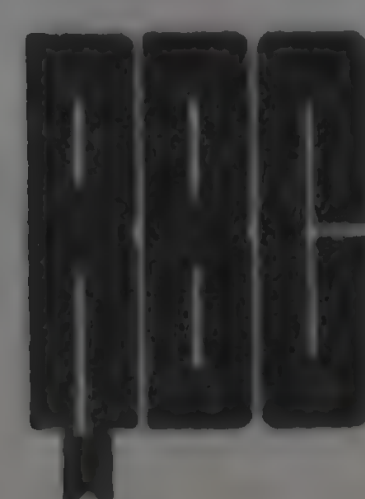
After spending nine searching years in the work force, the opportunity arose for me to attend RBC and pursue a challenging career in missions.



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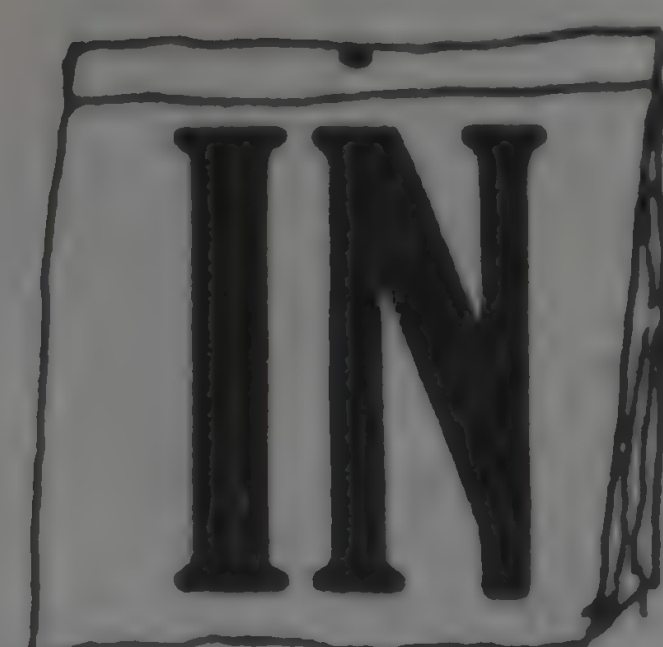
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Peter and Marja are



Dear P and M:

I am 62 years old and my wife is 60 and we live in a retirement community. We feel that the younger generation's knowledge of the elderly is appallingly lacking — particularly in regards to sex. Somehow, many have the opinion that once people are over 60, their interest in sexual relations dries up and drops off. Could you please address this area in your column? Perhaps our own children will read it and learn something about their parents.

Dear Still Sexually Active:

So what do they know, eh?

The fact is that there is sexual intimacy and interest after 60. Without the pressure of parenting and the stress of work, couples often discover the special pleasure of unhurried love-making. As males and females we are sexual beings until the day we die. After all, sex is not only for procreation: it is a marvelous expression of the desires that God has given us.

Your concern is education. There are a number of books available that deal with the stages of sexuality throughout our lives. One that we would recommend, although it is not written from a Christian perspective, is *The Eternal Garden: Seasons of Our Sexuality*, by Sally W. Olds. Go to the library and read up on these things. When you find a book and a chapter that speaks for you, point your children to it. Take the risk of leaving a book on sexuality out on an end table when they visit and have fun with their reaction. ("Mom! Dad! What's this you're reading?!") Along the way don't be surprised when you learn and experience some new things about your own sexuality.

The Lord gave Abraham and Sarah the gift of a son when they were well beyond our society's age of "mandatory retirement." We would like to imagine that they had a second, more intimate reason for naming their son, "Laughter." We can picture this elderly couple cradling Isaac and chuckling over the memory of how he came to be: the fruit of sexual fulfilment as well as a promise fulfilled. Such riches at such an age! God is good!

You know what we mean, don't you?

Dear P and M:

I'm 19 years old. Some of my Christian friends from other churches feel that smoking and using alcohol are big taboos. When they come to my house I'm embarrassed when my parents smoke and drink. I'm not sure what to do.

Dear Embarrassed:

Peer pressure and opinion is a powerful force, even at age 19. When it causes you to be ashamed of your parents it becomes an evil force.

Your letter suggests that you are only embarrassed when certain Christian friends come by. They may need to learn tolerance. Be careful that you do not see your parents through the judgmental eyes of others.

If your embarrassment is not a problem at other times, you may be too susceptible to the opinions of others. A person's faith and respectability is not determined by either of the two issues mentioned by you. After 19 years you know whether or not your parents are worthy of your respect.

It's a different matter if you are personally bothered by their lifestyle choices. You may be concerned for your parents' health. In that case discuss your concerns with them, making it clear that you are speaking out of a spirit of love, not a spirit of judgment.

God asks us to honour our parents. It is possible to love and respect them while not necessarily agreeing with everything that they choose to do.

You should never be embarrassed by your parents unless you, not your friends, have valid reasons for believing their behaviour to be unhealthy or inappropriate.

Peter and Marja Stofstra are a pastor and wife team who live in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Willy Suk-Kleer, Bert Witvoet.

Stronks appointed to Redeemer College

C.C. Staff

ANCASTER, Ont. — John Stronks has been appointed as assistant professor of education at Redeemer College, effective August 1990, Academic Vice President Justin Cooper has announced. Stronks is currently elementary education co-ordinator for the Christian schools in Ontario which are members of the Ontario Alliance of Christian Schools (OACS).

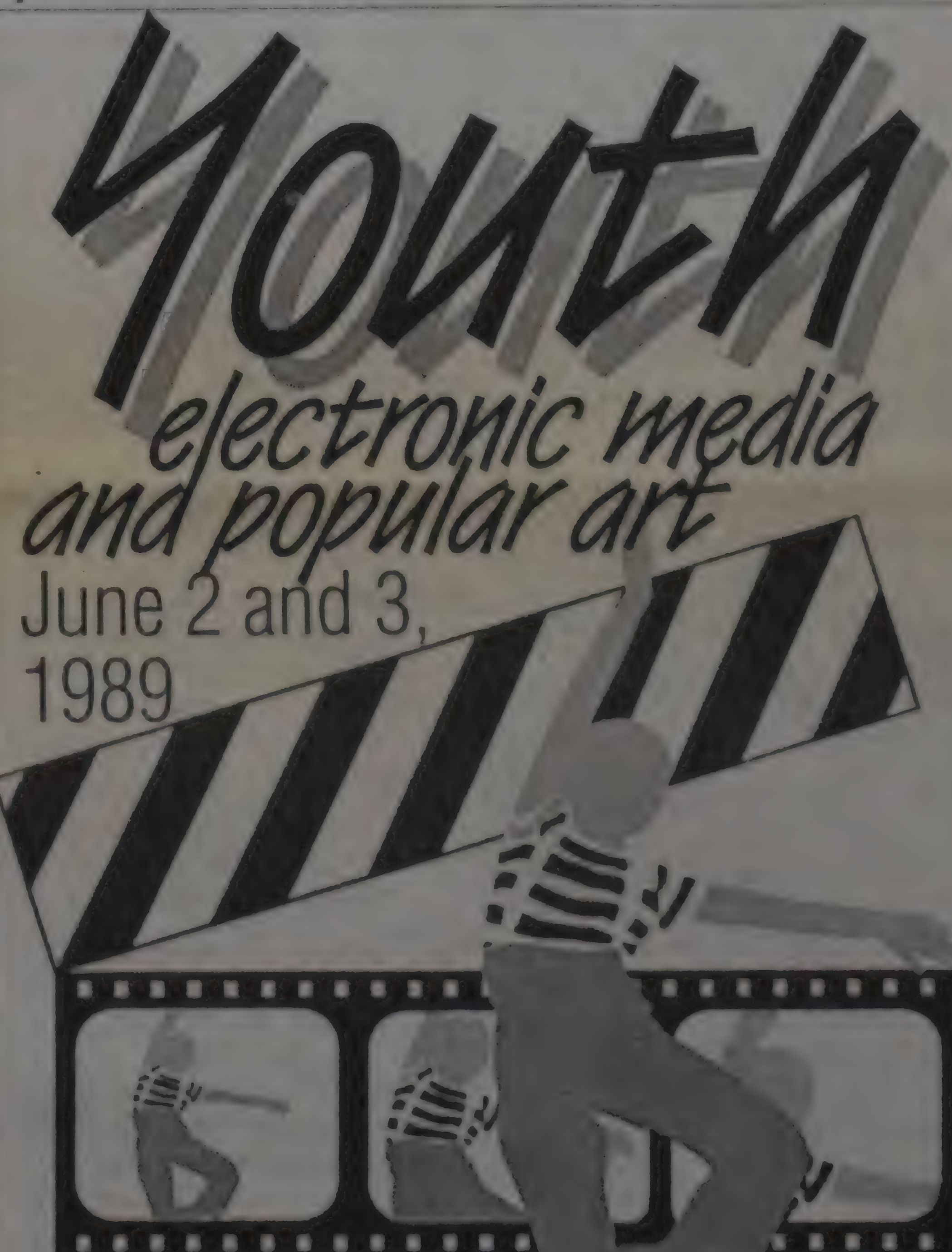
Stronks will be developing Redeemer's teacher education program, will teach and supervise pre-service teachers and plan curriculum. He will join John Vriend, who was Redeemer's first appointee in education. Stronks has been teaching part-time at Redeemer since 1985.

The new appointment boosts the elementary education program at Redeemer, making it possible for students to finish

their studies for elementary education at Redeemer rather than spending their last year at Calvin College or a teacher's college, which has been necessary until now.

"There is a great demand for teachers in the Christian schools of Ontario," says Stronks. "We need 30 to 40 new teachers each year, but Redeemer has been graduating only eight or nine students a year in teacher education," he says.

Stronks is an experienced teacher and principal. Before moving to the Hamilton area for his current work in curriculum, he was principal of Calvin Memorial Christian School in St. Catharines. He sees his primary objective at Redeemer as supporting and strengthening the Christian school in its task of providing distinctive, quality Christian education.



A two-day event with the Calvin Center for Christian Scholarship and the Institute for Christian Studies

Coming to terms with the impact of the electronic media and pop art in today's youth culture has been this year's topic of study at the Calvin (College) Center for Christian Scholarship. Each year Calvin brings together a team to do an in-depth study in a topic vital to today's culture. Before putting out a book on their findings, the team comes to the Institute for Christian Studies to hear challenging responses to their presentations.

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William D. Romanowski, Ph.D.
Candidate in American Culture,
Bowling Green State University

Youth in space and time
Dr. Quentin Schultze, Professor of
Communication Arts and Sciences,
Calvin College

Bridging the gaps: Traditional aesthetics and popular art
Dr. Lambert Zuidervant, Professor
of Philosophy, Calvin College

Saving kids by/for the system: Key passages in American youth history
Dr. James Bratt, Professor of
History, Calvin College

Entertainment in a culture of leisure
Dr. Roy Anker, Professor of English
Literature and Film, Northwestern
College

Rock and Roll — the good and the bad and how to tell the difference
Dr. John Wurst, Professor of Music,
Calvin College

Registration deadline: May 26, 1989
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"Jesus" film showing around world

WHEATON, Ill. (REC) — A two-hour film on the life of Christ developed by Campus Crusade for Christ is proving to be a worldwide attraction. According to a recent issue of *Pulse*, over 500,000 people have seen one of the 2,000 copies of the videotape distributed in Zaire in government bookstores.

A single copy of the film has been shown to nearly 140,000 people in the Lingala region of Zaire. A reporter there said that the powerful visual images of the film were causing up to five per cent of all the audience to respond with professions of faith. The local churches there are working carefully with the film's showings to maintain contact with those who see it. "Never before have we had a

means that announced the gospel so graphically and with

such persuasion," the observer in Zaire said.

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Calvinist Contact reserves the right to charge for additional column inches at the rate of \$10.00 per column inch.</p> <p>NEWLYWEDS Non-subscribing newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only \$15.00! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$15.00 and the couple's future address.</p> <p>Calvinist Contact Publishing Ltd. 4-261 Martindale Rd., St. Catharines, ON L2W 1A1. Phone: (416) 682-8311 FAX: (416) 682-8313</p>	<p>RHIJNSBURGER-VANDERTUIN: A new beginning for LINDA RHIJNSBURGER and ANDY VANDERTUIN as they are joined together in marriage. Their parents, Cor and Lynn Rhijnsburger of Etobicoke and William and Gloria Vandertuin of Brantford, are pleased to announce that this happy event will take place, the Lord willing, on Saturday, May 20, 1989, at 4 p.m. in the Rehoboth Chr. Ref. Church in Etobicoke with Rev. J. Tenyenhuus officiating. Future address: 26 Tichester Rd., Apt. 107, Toronto, ON M5P 1P1</p> <p>SNOBELEN-RHEBERGEN: With joy and thanksgiving to the Lord, Mr. and Mrs. Mac Snobelen (of Ajax) and Mr. and Mrs. George Rhebergen (of Belleville) are happy to announce the marriage of their daughter and son ELIZABETH GRACE AND PETER The ceremony will take place, D.V., Saturday, May 20, 1989, at 3 p.m. in Bayfair Baptist Church. Revs. S. Martin and W. Bertrim officiating.</p> <p>VANDERPLOEG-HIEBERT: Mr. and Mrs. John VanderPloeg of Shallow Lake are happy to announce the forthcoming marriage of their son THOMAS VANDERPLOEG TO PATSY HIEBERT daughter of Mr. and Mrs. Hiebert of Winnipeg. The marriage will take place, the Lord willing, Saturday, May 13, 1989, at 1 p.m. at Victorious Faith Church, Winnipeg, Man. Future address: 26 Gaylene Place, Apt. 201, Winnipeg, MB R3T 4G7</p> <p>WENINGER-DE BOER: Mr. and Mrs. Gerald Weninger of Burlington, Ont. and Mr. and Mrs. Syd De Boer of Lynden, Ont. are pleased to announce the marriage of their children TAMMY THERESA and MICHAEL RALPH The exchange of vows, the Lord willing, will take place on Saturday, May 13, 1989, at 2:30 p.m. in the Calvin Chr. Ref. Church, Dundas, Ont., Rev. R. Stienstra officiating. Future address: 1564 2nd Conc., R.R.#1, Lynden, ON L0R 1T0.</p> <p>WIERENGA-FLYNN: Klaas and Fenny Wierenga of Grimsby, Ont., are happy to announce the forthcoming marriage of their daughter SARAH DIANA to JEFFREY GERARD son of Jervis and Margaret Flynn of Newfoundland. This joyous event will take place, the Lord willing, on Saturday, May 13, 1989, at 4 p.m. in the Mountainview Chr. Ref. Church, Grimsby, with Pastor A. Van Geest officiating.</p>	 <p><i>Congratulations to Douwe and Jetje Boersma (nee Konynenbelt) on their 60th wedding anniversary.</i></p> <p>De Krim, Ov. Brampton, Ont. 1929 May 22 1989 With thanks to God we gratefully announce the 60th wedding anniversary of our dear parents, grandparents and great-grandparents DOUWE and JETJE BOERSMA (nee Konynenbelt) "In all your ways acknowledge him and he will make straight your path." (Prov. 3:6) With love, your children: Sandra & Peter Damsma — Clinton, Ont. Shirley & Bert Branderhorst — Hensall, Ont. Jerry & Annie Boersma — Exeter, Ont. Jenny & Steve Elgersma — Dunnville, Ont. Peter & Audrey Boersma — Exeter, Ont. 24 grandchildren and 18 great-grandchildren. Home address: Holland Christian Homes, Apt. 2106, 7900 McLaughlin Rd. S., Brampton, ON L6V 3N2.</p> <p>Bowmanville Kingsville May 29, 1989 With thankfulness to the Lord we hope to celebrate the 35th wedding anniversary of our parents COR and TRUDY BOS We pray that the Lord will bless and keep you in his care for many years to come. John & Nellie Bos — Nepean, Ont. Joanna, Michael Andy & Janet Bos — Newmarket, Ont. Neil, Marc, Steven Wilma & Pete Westmaas — Essex, Ont. Laura, Krista Larry & Jackie Bos — Kingsville, Ont. Richard Home address: 36 Cameron Dr., Kingsville, ON N9Y 3L7.</p> <p>Velp Rimbey the Neth. Alta. 1939 June 1 1989 With thanks to God we announce the 50th wedding anniversary of our parents HERB and GERDA VLEEMING (nee van Binsbergen) With love from your children, 13 grandchildren and one great-grandchild: Herb Gerda Tina Jane and families Open house on Friday, June 2, 1989, at Chr. Ref. Church social hall, Rimbey, from 2-4 p.m. Best wishes only, please. Home address: Box 115, Rimbey, AB T0C 2J0.</p>	<p>With joy and thanksgiving to the Lord we will celebrate the 40th wedding anniversary of our parents WILLEM and HERMINA BRAK (nee Van Keulen) on May 18, 1989. With love and best wishes from your children and grandchildren: Nellie Brak — Trenton Ann Brak — Trenton Hermina & Don Mihalik — Niagara Falls Stacey, Amanda Willy & Klaas Van Tol — Rexdale Brian, Michael, Kyle, Jeffery Clara & Rob Relling — Port Hardy Cindy, Lisa, Clara, Henrietta, Marinus & Ashley Corry & Case De Boef — Victoria Christine, Kevin, Naomi, Rosanne Jane & Lawrence Vander Vliet — Toronto Lawrence Carolyn & Bob Gray — Frankford Open house will be held in the Ebenezer Chr. Ref. Church fellowship hall, Trenton, Ont. on Friday, May 19, 1989, from 7-9 p.m. Best wishes only. Home address: R.R.#3, Trenton, ON K8V 5P6.</p> <p>1964 May 16 1989 "Thou dost keep him in perfect peace, whose mind is stayed on Thee, because he trusts in Thee." (Is. 26:3) With praise and thanksgiving to God, we hope to celebrate with our parents their 25th wedding anniversary LAWRENCE and BRENDA DE RAAF (nee Wierda) Kevin Denise Shawn Colin Open house will be held, D.V., in our home on Sunday, May 21, 1989, from 2-5 p.m. Home address: R.R.#1, Corbyville, ON K0K 1V0.</p> <p>May 12, 1989 With thankfulness to the Lord we hope to celebrate the 35th wedding anniversary of our parents ANDY and PATRICIA HIEMSTRA We pray that the Lord will bless you and keep you in his care for many years to come. Nellie & John Bos — Nepean, Ont. Joanna, Michael Margaret & Herman Zwart — Bowmanville, Ont. Tricia, Adrian, Calvin Helen & Leonard Hordyk — Gorrie, Ont. John, Jackie, Daniel, Brenda Arthur & Marsha Hiemstra Alisha, Christopher, Ashley Home address: R.R.#1, Bowmanville, ON L1C 3K2.</p>	<p>Buitenpost, Fr. Smithville, Ont. 1949 May 12 1989 Psalm 121:3, 4 Praise to the Lord for the 40th wedding anniversary of JOHN and ALICE DE BOER (nee Elzinga) He has provided for your every need. His love has surrounded your love for him and for one another. He has nurtured you as you grew with each other and with your family. Praise the Lord! Congratulations, Mom and Dad. Love from: George & Betty — Smithville, Ont. Kevin, Lindsay, Travis Luke & Lucy — Smithville, Ont. Christine & Wayne (fiancee). Michelle, Kerri, Jodi Wally & Correen — Brantford, Ont. Nathan, Joseph Richard — Smithville, Ont. Joyce & Arnie — Smithville, Ont. Danyse, Barbara, Marie, James, Peter Frank & Fran — Smithville, Ont. Dayna, Cameron John & Heather — St. Catharines, Ont. Jacqueline Home address: 14 Northridge Dr., Smithville, ON L0R 2A0.</p>  <p><i>Congratulations to Jacob and Renny DeVries on their 50th wedding anniversary.</i></p> <p>Garyp St. Catharines Friesland Ontario 1939 May 25 1989 "In all your ways acknowledge him and he will make your paths straight." (Prov. 3:6) With joyful hearts we acknowledge God's goodness in the lives of our parents, grandparents and great-grandparents JACOB and RENNY DEVRIES It is in that spirit that we prepare to celebrate their 50th wedding anniversary. We pray that they will continue to experience God's love and grace as well as their love for each other in the years ahead. Much love from: Ann & Joop Oudshoorn — Niagara Falls, Ont. Bill & Sylvia deVries — St. Catharines, Ont. Klara & Ralph Numan — St. Catharines, Ont. Jack & Henny deVries — St. Catharines, Ont. Douwina & Evert Langendoen — St. Catharines, Ont. Greta & Jan Haanstra — Erin, Ont. Eric & Lynd deVries — Welland, Ont. Emmy & Mike Perry — Wellandport, Ont. 28 grandchildren and three great-grandchildren. Home address: 22 Bowstead Dr., St. Catharines, ON L2N 3T1.</p>

Classified

Anniversaries	Anniversaries	Anniversaries	Anniversaries	Anniversaries
<div><p><i>Congratulations to Hendrik and Maria Fidom on their 60th wedding anniversary.</i></p><p>"The Lord will keep your going out and your coming in from this time forth and forevermore." (Ps. 121:8) On May 25, 1989, D.V., we hope to celebrate the 60th wedding anniversary of our parents</p><p>HENDRIK and MARIA FIDOM</p><p>We thank God for the many years he has given them together in good health.</p><p>Lots of love from their children: Bill & Anna Fidom — Belgrave, Ont. Ruth & Clarence Vanderlei — Londesboro, Ont. Tonny — Clinton, Ont. Also loved by 15 grandchildren and 10 great-grandchildren. Open house will be held on May 25, 1989, at the Clinton Chr. Ref. Church fellowship hall from 2-5 p.m. Best wishes only, please.</p><p>Home address: R.R.#1, Clinton, ON N0M 1L0.</p><p>With joy and thanksgiving to the Lord we are happy to announce the 50th wedding anniversary of our parents, grandparents and great-grandparents</p><p>ANDRIES and LUTSKE HOFSTEDE (nee Binnema)</p><p>on May 17, 1989.</p><p>We praise God for the love our parents have shared with each other and their family. As we celebrate this wonderful occasion, we pray that God will continue to bless and keep them in his care.</p><p>Richard Hofstede Joe & Pearlee Hofstede Abe & Sharon Hofstede Ben & Mary Jane Hofstede Tena Ashby Harry Hofstede Corrie Hofstede Betty & Doug Wright Trish & John Laing</p><p>all the grandchildren and great-grandchild.</p><p>We hope to celebrate this special occasion with an open house on Saturday, May 20, 1989, from 2-4 p.m. at Knox Christian school library, Scugog St. N., Bowmanville, Ont. Best wishes only.</p><p>Home address: R.R.#6, Bowmanville, ON L1C3K7.</p><p>Heeg Caledonia 1944 May 25 1989</p><p>With joy and praise to almighty God, we announce the 45th wedding anniversary of our parents and grandparents</p><p>PETER and LUCY HOGETERP (nee Visser)</p><p>"O taste and see that the Lord is good: blessed is the man that trusteth in him." (Ps. 34:8) Our prayer is for God's continued blessing on their lives.</p><p>Fred & Fran Spoelstra Phillip, Rachel, Mylana David & Rose Zimmer Erin, Peter, Heather Marilyn Daniel & Reta Marsh Paul</p></div>	<div><p>Woodstock 1964 May 29 1989</p><p>"Our help has come from the Lord." (Psalm 121)</p><p>With thankfulness in our hearts to God who has kept us in the past, we hope to celebrate our 25th wedding anniversary.</p><p>JOHN and TEENA BERGMAN (nee Hanenburg)</p><p>As God has been with us in the past so he will be with us and our children in the future.</p><p>Mark Larry & Connie Tyler Tami & Al Shane</p><p>We wish to celebrate this occasion with our family and friends at a reception held on June 3, 1989, from 2-4 p.m. at Covenant Chr. Ref. Church Hall, 410 Lansdowne Ave., Woodstock, Ont.</p><p>Home address: 291 Buller St., Woodstock, ON N4S 4M6.</p><div><p><i>Congratulations to Walter and Aafke Klooststra (nee deJager) on their 60th wedding anniversary.</i></p><p>1929 1989</p><p>With gratitude and thanksgiving to our heavenly Father, we joyfully announce the 60th wedding anniversary of our dear parents, grandparents and great-grandparents</p><p>WALTER and AAFKE KLOOSTRA (nee deJager)</p><p>on Tuesday, May 23, 1989.</p><p>The wish of their children is that the Lord may continue to bless them.</p><p>Sieger & Lena Klooststra — Chatham Dick & Grace Klooststra — Chatham Connie & Henk VanRooyen — Beamsville Bill & Christina Klooststra — Dresden Joe & Henny Klooststra — Chatham Simon & Brenda Klooststra — Peterborough Wally & Correen Klooststra — Brantford</p><p>31 grandchildren and 33 great-grandchildren.</p><p>Open house, May 23, 1989, from 10:00 - 11:30 a.m. at South Chatham Village, 40 Elm St.</p><p>Home address: 40 Elm St., Apt. 209, Chatham, ON N7M 6A5.</p></div></div>	<div><p>De Krim, Ov. Lacombe, Alta. 1949 April 21 1989</p><p>"Thy word is a lamp unto my feet and a light for my path." (Ps. 119:105)</p><p>With thankfulness to the Lord, we hope to celebrate the 40th wedding anniversary of our parents and grandparents</p><p>HERMAN and JANNA LUYMES (nee Kroon)</p><p>God has been good and has blessed us with parents whose lives have depended on God's word to be a lamp to their feet and a light for their path. We wish you both God's blessing in the years you have together.</p><p>With love from: John & Doris Luymes — Lacombe, Alta. Derek August & Harriet Luymes — Lacombe, Alta. Daniel, Patti, Christy, Robert, Valerie, Michael Bruce & Johanna Baker — Pincher Creek, Alta. Charlie, Jennifer, Nicole John & Pearl Denhaan — New Westminster, B.C. Jonathon, Janna Ron & marlene Ebbes — Gibbons, Alta. Nathan, Heather John & Alice Slomp — Bassano, Alta. Loretta, Curtis, Maria, Juanita Henry Luymes — Lacombe, Alta. Andrew Luymes & Linda Tabak (fiancee) — Lacombe, Alta. Richard Luymes — Lacombe, Alta.</p><p>Friends are invited to share this occasion with us on Saturday, May 20, 1989. Open house from 2:30-5:00 p.m. at Woodybrook Chr. Ref. Church, Lacombe, Alta.</p><p>Home address: R.R.#5, Lacombe, AB T0C 1S0.</p><p>Chatham Thamesville 1949 May 20 1989</p><p>With joy and thanks to God we hope to celebrate the 40th wedding anniversary of our parents and grandparents</p><p>HARM and EVIE RIEPMA (nee Aukema)</p><p>We pray for God's continued blessing on you, Mom and Dad.</p><p>With love from your children: Clarence & Alma Riepma Melanie, Kara, Phillip, Alicia, Mark Teresa & Bill Renkema Joel, Seth, Andrea, Rachel Alice & Randy VanStempvoort David, Stephen, Sarah Betty & Ernie Kramer Jodi, Scott, Michael, Christopher, Andrew Shirley & Kirk Larsen Emily</p><p>Home address: R.R.#1, Thamesville, ON N0P 2K0.</p><p>1949 May 31 1989</p><p>With joy and thanksgiving to the Lord we are happy to announce the 40th wedding anniversary of our parents</p><p>WILLIAM and CATHERINE VANDERGANG (nee Teekens)</p><p>We pray that the Lord may continue to watch over them as promised in their wedding text, Psalm 121.</p><p>With love from your children and grandchildren: Bernard & Anita Teeninga — Dundas William, Catherine, Mark, Anne, Heather Agnes Vandergang — Toronto</p><p>Friends are invited to an open house which will be held at Rehoboth Chr. Ref. Church, 800 Burnhamthorpe Rd., Etobicoke, Ont. on Saturday, May 27, 1989, from 3:30-5:00 p.m. Best wishes only, please.</p><p>Home address: 299 Mill Rd., Apt. 1402, Etobicoke, ON M9C 4V9.</p></div>	<div><div><p><i>Congratulations to Walter and Hettie Horlings on their 50th wedding anniversary.</i></p><p>Chatham Brampton 1939 May 26 1989</p><p>"Give thanks to the Lord, for he is good." (Ps. 136:1)</p><p>With joy and gratitude to the Lord for his love and faithfulness, we hope to celebrate, D.V., the 50th wedding anniversary of our dear parents and grandparents</p><p>WALTER and HETTIE HORLINGS</p><p>Thank you, Dad and Mom, for your love, guidance and prayers. May our heavenly Father continue to bless you in the coming years.</p><p>Your loving children and grandchildren: Joan & Peter Schaafsma — Brampton, Ont. David, Michelle, Daniel Tom & Helen Horlings — Willowdale, Ont. Rochelle, Nicole Elsie Horlings — Thornhill, Ont. Frank & Betty Anne Horlings — Bradford, Ont. Mark, Curtis, Ryan Walt & Nance Horlings — Plymouth, Mich. Chad, Matthew</p><p>Come and celebrate with us at an open house on Friday, May 26, 1989, from 3-5 p.m., Holland Christian Homes recreation room, Brampton, Ont.</p><p>Home address: 7900 McLaughlin Rd. S., HT215, Brampton, ON L6V 3N2.</p><p>1954 June 3 1989</p><p>"... but as for me and my house, we will serve the Lord." (Josh. 24:15b)</p><p>With thankfulness and joy to God, we wish to announce the 35th wedding anniversary of our parents</p><p>ARIE and ELLEN VAN EEK (nee Ploegstra)</p><p>We also wish to congratulate Dad on 30 years of service as a minister in the Christian Reformed Church.</p><p>Mom and Dad, we love you and pray that we will have many more years together.</p><p>From your children: Calvin & Gloria Van Eek — Kitchener, Ont. Andrew, Helena Jane & George Nieuwenhuis — Calgary, Alta. Daniel, Ruth Esther Van Eek & Simon Du Toit — Toronto, Ont. Shirlene & Mike Abma — Bowmanville, Ont. John Van Eek — Grand Rapids, Mich.</p><p>We invite you to celebrate with us at an open house on Saturday, June 3, 1989, from 2-4 p.m. in the fellowship hall of Bethel Chr. Ref. Church, Waterdown, Ont.</p><p>Home address: Box 82D, S.S.#1, Waterdown, ON L0R 2H0.</p></div><div><p>On Thursday, May 11, 1989,</p><p>HARM and JELTJESUURD (nee Veenstra)</p><p>hope to celebrate their 50th wedding anniversary.</p><p>Congratulations from your children: Julian & Hilda Suurd — Cavan, Ont. Rhonda, Cindy, Kevin John & Mary VanderMeulen — Cavan, Ont. Tanya</p><p>On Saturday, May 13, 1989, there will be an open house from 2-4 p.m. at Cephas Chr. Ref. Church, Goodfellow Rd., Peterborough, Ont.</p><p>Best wishes only.</p><p>Home address: R.R.#1, Cavan, ON L0A 1C0.</p><div><p><i>Congratulations to Cornelis and Gre Smit (nee Veenstra) on their 50th wedding anniversary.</i></p><p>Drachten St. Catharines 1939 May 26 1989</p><p>Wedding passage: John 2</p><p>With thankfulness to our heavenly Father</p><p>CORNELIS and GRE SMIT (nee Veenstra)</p><p>hope to celebrate their 50th wedding anniversary. We as children, pray that the Lord will bless you, and that he will be near you in the years ahead.</p><p>Congratulations Mom and Dad, Opa and Oma: Bert & Margaret Smit — St. Catharines, Ont. Kevin, Sharon Ralph & Alice Smit — Dunnville Lisa & Henry (boyfriend), Andrea, Jonathan Hein & Francis Walma — Paisley Mathijs, Tina, Ester Martien & Amelia Smit — Thorold Cherie</p><p>Open house will be on June 3, 1989, from 2-4 p.m. in the Trinity Chr. Ref. Church fellowship hall, 99 Scott St., St. Catharines, Ont. Best wishes only, please.</p><p>Home address: 99A Scott St., Apt. 110, St. Catharines, ON L2N 1G8.</p></div></div></div>	

Classified

Anniversaries	Anniversaries	Obituaries	Help Wanted	Vacations
<div></div> <div><p><i>Congratulations to Ben and Elizabeth Hofland on their 55th wedding anniversary.</i></p></div> <div><p>With much joy and thankfulness to the Lord, we wish to announce the 55th wedding anniversary of our dear parents, grandparents and great-grandparents</p><p>BEN and ELIZABETH HOFLAND on May 16, 1989. Thank you, Mom and Dad, Oma and Opa, for everything you have done for us, and may God be very near to you in the coming years.</p><p>Henry & Lena Elsing — Simcoe, Ont. John & Ellen Zandstra — Jarvis, Ont. Ed & Maja Hofland — Simcoe, Ont. Ben & Angela Hofland — Mississauga, Ont. Ralph & Gail Hofland — Simcoe, Ont.</p><p>21 grandchildren and seven great-grandchildren. Home address: 85 Argyle St., Apt. 203, Simcoe, ON N3Y 1V7.</p></div>	<div><p>Obituaries</p><p>After a short illness at home, the Lord called home our dear husband, father, grandfather and great-grandfather</p><p>WILLIAM SLAPPENDEL in his 77th year.</p><p>"I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge will award to me on that day, and not only to me but also to all those who have loved his appearing." (2 Tim. 4:7, 8)</p><p>Beloved husband of Cornelia Slappendel (nee de Vry). Beloved father, grandfather and great-grandfather of: Wilma & Bill Trembley Michelle & Jay (Robert), Bryon & Trish</p><p>Rita & Henk VanderStoep Sylvia (Johnny, Jeremy), Kim & Paul (Ryan, Alyshia), Karen & Jerry</p><p>Bas & Trudy Slappendel Ed & Jacqueline (Keith), Jim & Bernice (Andria), Kathy & Tim, Elaine & Chris</p><p>Joanne & Brian Webb Leanne & Rob, Carolyn, Donald</p><p>Home address: 1361 Maple St., Fenwick, ON L0S 1C0.</p></div> <div><p>"For me to live is Christ, and to die is gain." (Phil. 1:21)</p><p>On Apr. 26, 1989, the Lord in his infinite wisdom took unto his eternal glory</p><p>WILLEMINA VAN OENEN (nee Simmelink)</p><p>after a sudden heart attack. She was in her 75th year.</p><p>Dearly beloved mother and grandmother of: Gary & Diane Van Oenen — Goderich, Ont. David, Susanne Annie & Siebolt Siertsema — Auburn, Ont. Marge, Jim, Nancy Wilma & Pete Groot — Fruitland, Ont. Norm, Steve, Rick, Chris Joanne & Wm. Korvemaker — London, Ont. Jeff, Michelle, Rob Diane & Herman Proper — Hamilton, Ont. Steph, Wendy, Nathan, Monica, Andrew Bill & Theresa Van Oenen — Owen Sound, Ont. Rachel, Miriam, Jake, Kyle, Alex</p><p>The funeral took place Saturday, Apr. 29, 1989, at Trinity Chr. Ref. Church, Goderich, Ont.</p><p>Correspondence address: Mrs. Annie Siertsema, R.R.#1, Auburn, ON N0M 1E0.</p></div>	<p>Maar 't blij vooruitzicht dat mij streeft! Ik zal ontwaakt, uw lof ontvouwen, u in gerechtigheid aanschouwen, verzadigd met uw God'lijk beeld.</p> <p>On Apr. 9, 1989, the Lord took unto himself our beloved wife, mother, grandmother and great-grandmother</p> <p>GEERTRUIDATE HENNEPE (nee Bussink)</p> <p>She will be sadly missed by her husband, John, and her children: William & Martha Hendrika Hanni & John Gerald & Sheila Hans Dorothy & Paul Garry & Irene Irene & Lorry</p> <p>19 grandchildren and three great-grandchildren.</p> <p>Correspondence address: Box 52, Deroche, BC V0M 1G0.</p>	<p>Student required to live in with a Christian farm family for the summer to look after children and do housework. Call (705) 426-9859 (eve.). Chris and Pat Rupke, Beaverton, Ont.</p> <p>DOMESTIC</p> <p>We are looking for a permanent, full-time, live-in, Christian nanny for three children, ages 2, 4, and 6. Duties include child care, light housekeeping and meal preparations. Starting date: July 4, 1989. London, Ont. To apply, phone after 6 p.m. (519) 472-2866.</p> <p>Required immediately: "urgent" Class "A" mechanic with alternate fuel experience. Call (416) 685-1165 between 8-5, (416) 934-5916 after 6 p.m.</p> <p>Summer Job Market</p> <p>DRAYTON, Ont.: Calvin College student, third year biology major, seeking summer job, preferably in related field. Will consider other options. Available May 23. Please call Nancy Rumph at (519) 638-2053 or write to Box 4, Drayton, ON N0G 1P0.</p> <p>HILLSBURG, Ont.: I'm a high school girl looking for a job on a dairy farm in Ontario. Please call Dava-Lynne Hoeksema after 4 p.m. Tel. (519) 855-4784.</p> <p>ST. CATHARINES, Ont.: 18-year-old student needs summer job. Has experience in landscaping. Has driver's licence and can also operate a tractor. Willing to learn anything available. Preferably warehouse or store. Please call (416) 935-1020 and ask for Mark.</p>	<p>Vacation property for sale: Rice Lake — Private winterized cottage with guest cabin, boat house, 100 ft. water front, on year-round road. \$115,000. Call (416) 352-2059.</p> <p>Three-bedroom Lake Huron cottage for rent. Tobermory area. Call Jane (519) 599-2641.</p> <div><p>LANG'S RESORT Cottages and campgrounds RICE LAKE</p><p>Like fishing the big ones? Fully-equipped large (newly-renovated) housekeeping cottages — colour TV, sandy bathing area, rec. hall, new boats and motors, store, live bait, fishing lic., campsites available for weekend, week, or season. Like a clean quiet resort. It's all here at the family place. Before you book you '89 vacation, take a drive and see our new look. Only 83 miles from Toronto. Write or phone for brochure:</p><p>Lang's Resort R.R. #3, Box C, Roseneath, ON K0K 2X0 Phone: (416) 352-2308</p></div> <div><p>Plan your summer vacation! Private home for rent on a weekly basis in Orillia. Boating access to Lake Simcoe. Close to beaches. Call (705) 327-2111 for more information.</p></div>
<p>Memorials</p> <p>MINKE TYMSTRA DIEMER</p> <p>In memory of a very special mom and grandma who died on May 6, 1988.</p> <p>"For to me, to live is Christ and to die is gain." (Phil. 1:21)</p> <p>Missed daily and loved very much by:</p> <p>Fred & Hennie Schat Sean-Jason Lara Aaron Jonathan Adam</p>	<p>Obituaries</p> <p>"I wait for the Lord, my soul does wait, and in his word do I hope." (Ps. 130:5)</p> <p>On Apr. 2, 1989, at his winter residence in Bradenton, Florida, the Lord called home his child</p> <p>ANTHONY ARNOLDUS CORNELIS (Tony) HAVERKAMP at the age of 82 years.</p> <p>Beloved husband of Mary Haverkamp (nee Sedelaar)</p> <p>Dear father, grandfather and great-grandfather of: Tony & Gloria Haverkamp — McGregor, Ont. Tom & Linda (Anthony), Michelle, Scott Irene & Robert Feyen — Northbrook, Ill. Monica & Dennis, Valerie & Steve (Aaron, Tara Lynn), Ken Martin Haverkamp — Harrow, Ont. Debra Ann Hans & Geraldine Haverkamp — Ruthven, Ont. Brenda, Sandy, Sheila, David Evelyn & Peter Maksoud — Leamington, Ont. Daniel</p> <p>Funeral service was held on Wednesday, Apr. 5, 1989, at the Essex Chr. Ref. Church, Rev. B. Bakker officiating.</p> <p>Correspondence address: Mrs. M. Haverkamp, 709-31 Heritage Rd., Kingsville, ON N9Y 3B1.</p>	<p>Help Wanted</p> <p>MUTUAL SUPPORT SYSTEMS invites you to consider an opportunity for service in a Christ-centred program for children ages nine to 18 with emotional and behavioural problems. This family-model program has three homes with house-parent couples and child-care workers living in, except during days off. Couples, and single men and women are invited to consider and apply to: Mutual Support Systems, R.R.#1, Perry Road, Wellandport, ON L0R 2J0; (416) 899-2311.</p> <p>We need one full-time person (40 hrs.). Hours include one evening (Fri.), and every other Saturday. Work includes: serving customers, some typing, and all other aspects of Christian book selling. Requirements include a pleasing personality, willingness to work hard, eagerness to learn and a love for good books. Apply to store manager Mrs. Ina Klaassens or to owner Gerry Denbok: (416) 637-9151 (store), (416) 639-1075 (home).</p> <p>The Family Christian Bookstore 750 Guelph Line, Burlington, ON L7R 3N5</p> <p>Summer help wanted on dairy farm in Richmond, Ont. I will pay transportation costs. Some experience an asset but not necessary. Phone (613) 838-2310. W. De Haan, Box 72, Richmond, ON K0A 2Z0.</p>	<p>For Rent</p> <p>For rent: Three bedroom, modern cottage near Rondeau Park. Has fully equipped kitchen, washer and dryer as well as private beach. Prices vary according to season, on a weekly basis. Call (519) 773-5593 for your reservation.</p> <p>Available in Mississauga. Room for rent with run of the house. Commencing July 1, 1989. Call as soon as possible — Norm (416) 643-3203.</p> <p>A four-bedroom furnished semi-detached home with pool, in Bowmanville for July and August. One hour to Toronto or the lakes. \$200/wk or \$750/mth. Phone (416) 623-3357.</p>	<div><p>Real Estate</p><div><p>Moving to or from Thunder Bay? Call Don Ten Have (807) 577-4810 Representing Midwest Realty Limited (807) 623-7404</p></div><p>Teachers</p><p>AYLMER, Ont.: Immanuel Christian School invites applications for a definite opening in a Grade 4/5 classroom. The ability to teach intermediate French is essential. Send letter of application and resume to: Andy VanderPloeg, Principal, Immanuel Christian School, 75 Caverly Rd., Aylmer, ON N5H 2P6, or call (519) 773-8476 (school) or (519) 773-5009 (home).</p><p>BOWMANVILLE, Ont.: Durham Christian High School in Bowmanville is soliciting applications for two teaching positions for the 1989/90 school year. The one position is in English and the other in French. Please send applications, resumes, and references to: Durham Christian High School, R.R.#1, Bowmanville, ON L1C 3K2. Attention: Mr. Ren Siebenga.</p><p>BURLINGTON: Trinity Christian School Burlington, Ont. has possible openings for teachers in the Junior and Intermediate divisions. Please send resume to: Trinity Christian School, 650 Walkers Line, Burlington, ON L7N 2E7.</p><p>HOUSTON, B.C.: The Houston Christian School, a Grade 1 through 10 CFI, situated in North Central B.C., is seeking applicants for a Grade 2 position. Please send all applications to: H. Fritschy, Principal, Houston Christian School, Box 237, Houston, BC V0J 1Z0. Phone (604) 845-7736.</p></div> <div><p>Want to rent a car while in Holland?</p><p></p><p>Jan Kalma has the key to all forms of car rentals.</p><p>Will deliver car to Amsterdam airport if desired.</p><p>jan kalma</p><p>De Meer 24, 9201 EZ Drachten The Netherlands — Tel. (31) 5120-15199 Fax (31) 5120-32324</p><p>Accommodations</p><p>Wanted to share apartment: female student, 21 or over. Close to University of Toronto and subway, laundry, shopping. Available July 1, 1989. Call Helen at (416) 921-7929.</p></div>

Classified/Events

Teachers

LUCKNOW, Ont.: Lucknow District Christian School requires a teacher for the **Grade 1/2** classroom or for the **Grade 3/4/5** classroom. Send application and resume to: Principal, Elty Broer, Lucknow District Christian School, Box 550, Lucknow, ON N0G 2H0.

MEDICINE HAT, Alta.: Medicine Hat Christian School, a dynamic and growing interdenominational school in sunny southern Alberta invites applications for a position in **junior high (Grades 7-9)**, commencing Sept. 1989. Preference will be given to candidates whose specialties are: **social studies, language arts and physical education.** We also have an opening in **ECS (Kindergarten)** for four days per week. In addition we need a **Grade 1/2** teacher (combined class). Interested applicants please forward resume and/or direct inquiries to: Wm. Slofstra, Principal, 68 Rice Dr. S.E., Medicine Hat, AB T1B 3X2 or phone (403) 526-7192 (home) or (403) 526-3246 (school).

NEWMARKET, Ont.: Holland Marsh District Christian School. In our caring, supportive community just north of Toronto, we need teachers for **Kindergarten and Grade 8.** Please consider these openings prayerfully for 1989/90 and address any inquiries and applications to: Corrie Bootsma, Vice-Principal, Holland Marsh District Christian School, R.R.#2, Newmarket, ON L3Y 4V9. Tel. (416) 775-3701.

RICHMOND, B.C.: Richmond Christian School, B.C. requires a **junior high math/science** teacher for September 1989. Interest in **phys. ed.** would be an asset. Phone Mr. Codling (604) 272-5720.

SMITHERS, B.C.: The Christian School Society of Smithers and Telkwa of Smithers B.C. has an opening in **elementary and secondary French, upper elementary language arts and primary Grades 2 or 3,** and a possible opening in **elementary and secondary phys-ed.** Ours is a two-campus school system. Please contact: Glen Ewald at Box 2117, Smithers, BC V0J 2N0. Phone school (604) 847-9833, res. (604) 847-2186.

TORONTO, Ont.: Toronto Central Christian School invites applications for a teaching position in the **junior class (multi-Grades 3, 4, and 5).** Experience, interest in an integrated curriculum approach and some **French** skills would be an asset. Please call G. Dekker at the school (416) 968-2036 or home (416) 466-6304 or send resume to: Toronto Central Christian School, 55 Salisbury Ave., Toronto, ON M4X 1C5.

For Crossword
Puzzle and
Calendar of
Events, see
next week's
issue.

WIERINGERMEER DAG

When: July 1, 1989, at 10 a.m.
Where: Moorefield Park (by Drayton)
For more information call:
Klaas Dekens
(519) 428-9920

The Holland Marsh District Christian School

is happy to celebrate with

HENNIE SLOPSEMA

the occasion of her 40th year of teaching.
We invite all former colleagues, students and friends to join us at an **open house** to be held **June 17, 1989, 2-4 p.m.,** at the Holland Marsh Christian Reformed Church parish hall.

HOLLANDSE DAG — YORK

De 19de Hollandse Dag wordt dit jaar gehouden, D.V.,
Woensdag, 24 mei, 1989
in de CRC of York. Aanvang 10 uur. Spreker voor de middag is Rev. John Klomps. Voor lunch wordt gezorgd. Zij die iets hebben voor het programma worden verzocht contact op te nemen met R. De Boer, phone (416) 768-3634.
Breng een vriend mee!

JULIANA SCHOOL

Sneek, the Netherlands
plans to hold a reunion, for all former pupils who are now 50 years or older, on Saturday, Sept. 30, 1989. For more information write to: Ms. Froukje Visser. Ylo-Stins Laan 1-15. Ylst 8651 AP., the Netherlands.

HOLLANDSE DAG — KINGSTON

Voor het 10de jaar hopen wij deze dag te houden op
Woensdag, 7 juni, 1989
in First Christian Reformed Church in Kingston. De spreker is Rev. R.W. Popma. Aanvang 10 uur. Verder voordrachten en zingen. Intree prijs: \$6.00, lunch inbegrepen. Voor meer informatie bel (613) 386-3754.

40th Anniversary "Great Is Thy Faithfulness"

The **Christian Reformed Church of Aylmer, Ont.** will be celebrating 40 years of God's faithfulness and love on **May 29, 1989.** We thank God for his guiding hand throughout these years and we invite all former members and interested guests to join us in our celebration on **May 21 and 22, 1989.**

Sunday, May 21:

We begin with praise to our God in two special services, at 10 a.m. and 7:30 p.m., with former pastors Chris Spoor and John Koopmans leading us in worship.

Monday, May 22:

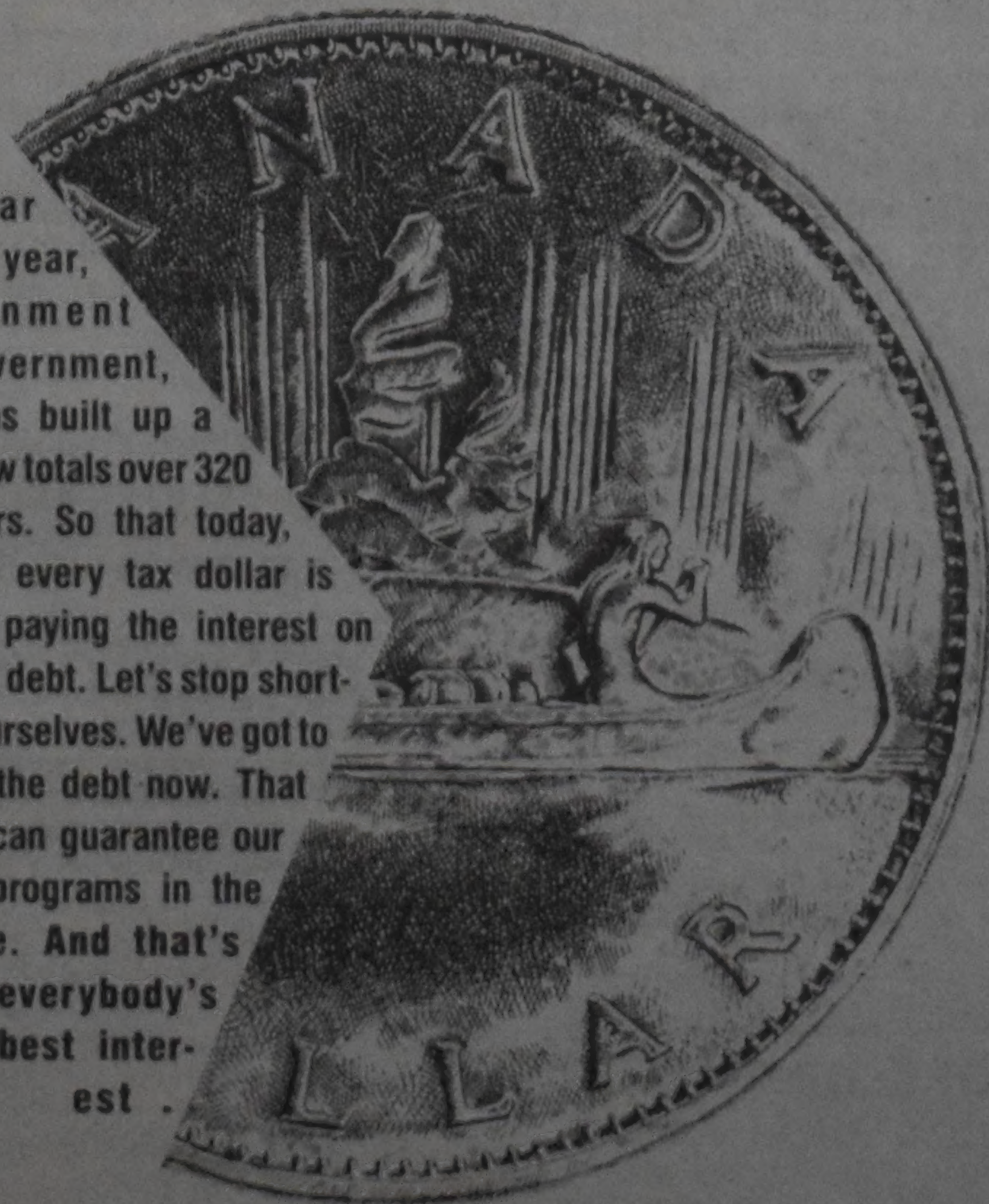
Join the fun and festivities starting at 12:30 p.m.
12:30 to 1:30 — reception with refreshments.
2:00 to 4:00 — program with skits, songs, etc., and greetings from former pastors Wm. Renkema and Carl Tuyl.
2:00 to 4:00 — games and balloon send-off "for kids."
5:00 to ??? — cold buffet, hot dogs and "good-byes."

SEE YOU THERE!

For more information, call Andy Dieleman at (519) 866-5520

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Canada

Books

Robert VanderVennen, book review editor

Daily life

Fresh thought on food

Much Depends on Dinner, by Margaret Visser. Toronto: McClelland and Stewart, 1987. Paperback, 351 pp., \$12.95. Reviewed by Helen Tangelder, Strathroy, Ont.

Who can live without food? People can be without a roof over their heads, a shirt on their backs, but they must have food in their stomachs. Food builds, sustains, energizes and comforts. In *Much Depends on Dinner*, Margaret Visser has taken as her menu the most mundane food stuffs — corn on the cob, salt and butter, chicken served with rice, lettuce mixed with lemon juice and ice cream. Each of these foods is dealt with in a fascinating in-depth study. Visser, a specialist in the classics, shares her knowledge in explaining the history and folklore of each of these foods.

Obviously she is familiar with her subject. I was especially interested in her description of the chickens. It reminded me of our life in the Philippines, and how the roosters would indeed start to crow exactly at 4 a.m. in the noisy city of Manila! Chickens have played a unique part in domestic affairs. Visser writes, "Constantly under the eye of their human owners,

chickens have been in all societies the subject of speculation, moralizing, fable-telling and mythologizing."

What other food has revolutionized our eating habits and family life as much as chicken? With the no knife or fork, 'finger-licking good' style and the massive chicken farms, chicken eating is big business.

Visser writes extensively as well on her other food topics, leaving no grain unturned. I appreciated the in-depth work on one of the most common kitchen food supplies, oil — especially olive oil. It made me very much aware how important oil is to the Eastern world, especially in Bible times. Oil use included cooking, lamp burning and the symbolic anointing of the kings. "The change induced by anointing was permanent: even though Saul had been deposed as unworthy of the Lord, David rebuked the man who claimed to have killed him, for Saul had received the oil of consecration, no matter what his subsequent actions had been. As Shakespeare put it many centuries later, 'Not all the water in the rough, rude sea can wash the balm from an anointed king.'"

Visser makes us realize that

there is a whole history and culture tied up in each of these foods that we take for granted. People have died from scurvy, (the lack of Vitamin C as found in citrus fruits from which comes the nickname "limey")

Wars have been fought over salt. Creations of new foods, such as margarine, Kellogg's corn flakes, tofu, and ice cream have all resulted from immigration, ingenuity and wanting convenience. What other food has been more talked about and disputed over then when butter was being replaced with white sticks of margarine? Our cholesterol levels and health awareness have changed our eating and buying habits and that is no more noticeable than the butter/margarine debate. Yet, the manufacturers have not been able to duplicate the real taste that butter has on a cob of corn or a piece of toast.

Humdrum reading? Far from it! Visser has studied her subject matter. The broody hen, the mechanical manufacturing of the ice block, and the pruning of the olive tree are all carefully researched and observed. This book cannot be read in a hurry if one wants to do justice to it. Each paragraph is packed with detail and yet its style is not bogged down with facts and figures which make it boring. It is delightful reading, with even a touch of humour.

This book does not belong primarily in the kitchen, though it does contain some cooking hints. One can use it for reference material, even for sermons and articles for general interest. Thankfully, the author has included a bibliography and an index for easy reference. I hope she will write a second book on the same subject for surely it would be just as interesting and intriguing.



Friends of God

Wayne Brouwer

Political religion

"The kings of the earth take their stand and the rulers gather together against the Lord and against his Anointed One." (Psalm 2:2)

"Politics are almost as exciting as war, and quite as dangerous!" said Winston Churchill. "In war you can only be killed once, but in politics many times."

Politics and power

Politics is about power. Dale Carnegie knew that, and created his popular seminars on "How to Win Friends and Influence People!" Machiavelli, in his famous treatise on politics, *The Prince*, said, "All the armed prophets conquered, all the unarmed ones perished!" In the end, what matters is your ability to create your dream, not the rightness of the dream itself. Napoleon even confided in his journals that "justice means force as well as virtue." Your ideal can be noble, but you must be able to force it upon others you consider less noble than yourself.

Politics and passion

There's an essay by Albert Camus in which he describes a powerful scene. John Huss, the great Czech Reformer of the Church, is on trial. His accusers twist all his ideas out of shape. They refuse to give him a hearing. They manoeuvre the political machine against him, and incite popular passion to a lynch-mob frenzy. Finally Huss is condemned to be burned at the stake. And as the flames surround him, people who couldn't possibly have read his writings, and who have no interest in either his perspectives or those of the governing authorities, line up to assist in the murder. "When they were burning John Huss," writes Camus, "a gentle little old lady came carrying her faggot to add it to the pile."

The tragedy of politics often lies in passions, not platforms. "Private passions grow tired and wear themselves out," says Lamartine; "political passions, never!" That's why there's an unwritten rule in many communities, that when all the in-laws and out-laws get together for the annual "family rebellion," you can't talk about politics or religion! Both grab a person so deeply!

Politics and religion

But maybe, when it comes right down to it, politics and religion are much the same thing. The Kingdom of God is very political. It's a perspective on all of life. It's a way of holding things together and giving them meaning. It's a movement that's out to change the world, and reclaim lost territory in the civil war of the universe.

That's why Jesus' followers got into trouble with the political leaders of their day. Two visions of reality collided. Two perspectives on life challenged each other. Six times in the book of Acts, the Christian community is called, "The Way!" Not, "The Society!" nor "The Institution!", but "The Way!"

The Church of Jesus Christ is a political movement. It's on-the-way to somewhere. Every worship service is a political rally, refocusing our energies, studying our political platform and policies, paying homage to the party leader.

In Acts 4 the leaders of the church are arrested by the political leaders of their day. They had just healed a man with bad legs and had counselled a large crowd of troubled people. And the high council challenged them: "What right do you have to practice medicine without a licence?"

Peter and John have the answer. "We're under marching orders!" they say. "We must obey God rather than men!"

When they're released, they hold a prayer service that's really a political rally. They raise the song of Psalm 2 to heaven. And the King of Heaven and Earth shakes the world as a promise of things to come. (Hebrews 12:25-29).

"Onward Christian Soldiers!" may sound too combative in an age of growing world accommodation and pluralism. But the community of God's people that speaks "Peace!" before the final armistice has been signed before the judgment seat of heaven has capitulated to the enemy.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

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